SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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The Open Sunday.

THE International Lesson Committee in 1879 yielded to a demand for a Sunday each quarter on which no regular lesson would be required. This action was induced by the hope that the churches which emphasize Church festivals, such as Christmas and Easter, would be able by four such "open Sundays" a year to observe their feasts, and at the same time observe the uniform lessons. The call for special Sundays for the consideration of the missionary and the temperance cause, together with the plea in certain quarters that a "Sunday-school prayer-meeting" should be held as often as once a quarter, also influenced the committee. The action was taken, the experiment made. Eleven lessons and a review for each quarter were appointed. The thirteenth Sunday was left "open" to be employed by individual schools as they saw fit. There were missionary and temperance lessons, Easter and Christmas lessons, selected by committees, by pastors, by superintendents. In many schools there were no lessons. General dissatisfaction was the result. Complaints from both sides of the sea multiplied. The international scheme was imperilled. At the last session of the committee at Chicago in October it was decided to return to the original plan.

We were in favor of the "open Sunday" experiment. We are in favor of the return. Let the specialties that are worthy of a place in the Sunday-school find that place through the "supplemental lesson." Let us give up every Sunday to the direct study of the word of God.

Temperance and the Open Sunday.

THE "temperance people," so called, object to the assignment of a lesson to the "thirteenth" Sunday —unless, indeed, it be a "temperance" lesson. They pass resolutions and appoint committees and provide lessons in this direction. They are not a little indignant at the action of the committee. It is, in their view, "a step backward."

We think the committee has done well. We see no more reason for a quarterly temperance lesson occupying the whole session of the school than for a quarterly missionary lesson, or a quarterly family-reform lesson, or a quarterly Sunday-school prayer-meeting. If temperance be in the Bible it comes as often before the attention of our schools as the divine Spirit has seen fit to require it, unless, indeed, the committee should see proper to omit those parts of Scripture, which we know they have never done. If the temperance we want to teach be *not* in the Bible we may be excused from taking up "Bible study hours" for its consideration. We believe that it is there and that as it comes under our eyes in the regular study of the Word we should consider it. If there are other and modern phases of the cause which have warrant in the general teachings of the word of God, with facts and figures collected by human observation and experience, these, too, may find their place in our instructions, but all this does not justify a departure from the original commission under which the lesson committee was appointed, especially in the face of a wide-spread disapproval.

The "Supplemental Lesson" meets the case perfectly. In that "ten-minute exercise" a Sabbath we may teach all that is necessary concerning abstinence from profanity, tobacco, alcohol, impurity, and whatsoever else tends to sin, and all that the churchman would teach concerning ecclesiastical history and denominational peculiarities.

Let the "thirteenth Sunday" fall into line, and let the word of God in its regular order find place in our schools. In that word will be found all things necessary to salvation and edification. Let us preach and teach the WORD.

That Supplemental Lesson Again.

THE supplemental lessons are the special subjects which should be taught in Sunday-school in addition to the International lesson—such as the general make-up of the Bible as a book of many books, Bible history, geography, doctrine, select passages of Scripture for memorizing, Church hymns, history, government, missionary work, temperance reform, every-day duties, etc.

These lessons are for the most part arranged catechetically. The answers are short. The lessons are published in separate form and at a very low figure. They require about seven or ten minutes a Sabbath, and may be well handled in five minutes. An average of six questions a week, and of three or four verses of Scripture, well-taught, frequently reviewed, will insure a body of biblical, theological and ecclesiastical learning during the seven years of our International course which will greatly increase the value of this course to all our schools.

Now the place for temperance lessons, except where they occur immediately in the regular series, is in this supplemental plan. They rightly belong there. They do not need any advantage not there guaranteed. They may there take the form of question and answer, easily memorized outlines, tabulated statistics, thrilling incidents, and Scripture texts for the memory. The modern temperance movement will be helped much more effectually by this plan than by the "temperance Sunday" scheme.

We have already published for our Sunday-schools one or two most excellent temperance catechisms, prepared by temperance specialists. We have another on the stocks. Temperance, so far as we are concerned, shall have a fair chance in our Sunday-school curriculum. We believe that the surrender of a Sabbath to it, once a quarter, and the displacement thereby of the regular lesson, will do harm to the system and to the school. We believe that the place for temperance is in the International Lessons, when it happens to come in, and in the supplemental lessons as a specialty.

This view is indorsed by many excellent temperance workers who are not intemperate in their zeal for the "cause," and who are willing to take God's word as they find it. We are glad the committee has taken such wise action concerning specialties.

Send to Phillips & Hunt, 805 Broadway, New York, or to Walden & Stowe, Cincinnati or Chicago, for specimen copies of the "Supplemental Lesson" for 1881. Inclose a three-cent postage stamp. By sending six cents you may secure a copy of the lessons for '80 and '81.

THE wise man is he who knows the truth and practices it.

Temperance Helps.

THOSE who desire to promote the cause of temperance through the Sunday-school and elsewhere will find the following publications of our house very valuable. We give a list of books, tracts, and cards, with prices attached, that pastors, superintendents, teachers, and others, may order them for use and distribution:—

The Brandy Drops; or, Charlie's Pledge. By Aunt Julia. 35 cents. The Temperance Boys. A Sequel to Brandy Drops. By Aunt Julia. 45 cents. Whispers for Boys about One of their Most Deceitful Enemies. By a Lady. 40 cents. John Tregenoweth: His Mark. By Mark Guy Pearse. 60 cents. My Sister Margaret. By Mrs. C. M. Edwards. $1 25. Jacob Weller; or, Church Intemperance. A True Story. Illustrating the Sad Effects of Tippling among Ministers and Members of the Church. By Rev. S. W. Weiss. $1. "Consent Thou Not;" or, Startling Facts for Young Men. 3 cents.

Of tracts we have the following. The figures preceding the title indicate the number by which the tract is known in the Series to which it belongs; the figures following the title show the number of pages in the tract.

Selected Series. (Fifteen pages for one cent.) 5. Railway Man's Last Year, 8. 6. Recovery from Intemperance, 36. 31. Unhappy Family Made Happy, 4. 78. A Bad Beverage, 8. 108. Wedding Present, 8.

Revised Series. (Ten pages for one cent.) 40. To-day! To-day! 8. 55. The Maine a Christian Law, 8.

New Series. (Ten pages for one cent.) 10. Scripture Catechism on Temperance, 8. 22. What is Temperance? 4. 23. History of Intemperance, 8. Temperance History and Statistics, 8. 25. Prohibition, 4. 26. What is Alcohol? 8. 27. Alcohol as a Nutrient, 8. 45. Harry Huddart; or, A New Song for the New Year, 20. 47. Drink Question and Christian Teacher, 24. 52. The Lord and the Distillers. Who Got the Corn? 16. 53. Alcohol as a Stimulant, 4. 54. Alcohol as a Poison, 8. 55. Alcohol the Cause of Disease, 8. 56. Mental and Moral Effects of Alcohol, 8. 57. Transmitted Effects of Alcohol, 8. 58. Secret of Alcoholic Power, 8. 59. Alcohol as a Medicine, 16. 60. Basis of Temperance Work, 8. 61. Practical Temperance Work, 8. 62. The Bible and Temperance, 8. 63. The Church and Temperance, 8. 64. Temperance for the Children, 8. 65. Temperance Liberality, 8. 69. Temperance Literature, 8. 86. From Poorhouse to Paradise, 44. 88. The Tables Turned, 20. 91. Little Sins Beget Great Ones: Then the End, 16. 97. The Good Time Coming, 24. 98. The Temperance Ship-Master, 12. 99. Temperance Successful, 12. 100. Plea for the Intemperate, 16. 112. What Katie Did, 36. 122. Christian Temperance Catechism, 8.

Miscellaneous Series. Words About Wine. Price, three cents.

Pocket Series. (Fifteen pages for one cent.) 56. Wee Davie, 12.

Card Series. (Fifty cents a hundred.) 2. Temperance Man's Pledge. 3. Use the Taylor Jug. 4. Black Valley Railroad Ticket. 5. Barroom Card.

All these publications can be obtained of Phillips & Hunt, New York, or Walden & Stowe, Cincinnati. In ordering tracts, it is best always to order by the number of the tract desired.

Harper's Young People for 1880.

The first volume (bound) of Harper's new and bold venture in the field of juvenile literature is before us. The venture has proved a victory. The young people of America are to be congratulated upon this new and noble friend, entertainer, and counselor. It deserves a welcome to every fireside. The youth of Fifth Avenue, the youth of Nevada and of the Pacific coast, may join in its praises. Sumptuous binding, brilliant illustrations, captivating stories, sensible and useful instruction, are features of this new American weekly favorite—*Harper's Young People.* Single subscription, for one year, $1 50. Five subscriptions one year, $7. Bound volume for 1880, $3, postage prepaid. Address Harper & Brothers, New York.

Important Books.

R. Worthington, 770 Broadway, New York, announces three very important books: "Stately Homes of England," "Household Taste," by Walter Smith, State Director of the School of Design of Massachusetts, and "Spooner's Anecdotes of Painters."

Eye and Heart.

Cars in a train are connected by both couplers and bell-cords. Of what value is the latter without the former? The eye of the pupil may be held in attention, but the faith of the pupil in the teacher and the truth he teaches is worth more than the most fixed attention, which, while it responds to the teacher's look and nod, lacks confidence in his words.

That Tobacco Breath.

His scholars noticed it. He tried to hide from them the fact that he had been smoking, but he was not so good at hiding as they were at detecting. Some of the sharpest detectives in the world are lying in wait inside the little brains before him every Sunday. Sight how sharp, hearing how quick, scent how keen! Those detectives found out very soon that teacher had been smoking. Then what wonder if the two significant words, "Why not," followed? The scholar says, "If teacher smokes, why not I?" The teacher replies, "Have not I a right to a little enjoyment?" But the scholar has a claim upon the teacher for the setting of a good example, and that example is not set.

The teacher is encouraging the scholar to begin a habit that will burn a big hole in the pocket-book, make him the headquarters of a dirty odor, wither his nerves, derange his digestive system, and reduce him from a freeman to a slave.

Opening and Closing Services for the First Quarter of 1881.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Psa. 100.]

Supt. Make a joyful noise unto the Lord, all ye lands.

School. Serve the Lord with gladness; come before his presence with singing.

Supt. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves;

School. We are his people, and the sheep of his pasture.

Supt. Enter into his gates with thanksgiving, and into his courts with praise:

School. Be thankful unto him, and bless his name.

Supt. For the Lord is good; his mercy is everlasting;

School. And his truth endureth to all generations.

III. Singing.

IV. The Ten Commandments.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Topic, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.*

VI. Announcements, (especially of the Church service, and week-evening prayer-meeting.)

CLOSING SERVICE.

I. The Apostles' Creed. (All standing.)

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

II. Responsive Sentences.

Supt. The Lord bless thee and keep thee.

School. The Lord make his face shine upon thee, and be gracious unto thee.

All. The Lord lift up his countenance upon thee, and give thee peace.

III. Dismission.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE GOSPEL OF LUKE.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 8.] **LESSON VI. THE BOYHOOD OF JESUS; or, Filled with Wisdom** Feb. 6.

GENERAL STATEMENT.

The infant Saviour is hidden from the hate of King Herod by a timely flight into Egypt, and thence, after the tyrant's death, is taken to the early home of his mother in Galilee. There, at Nazareth, he passes the years of quiet, natural growth; as a child, playing in the carpenter shop of Joseph, or listening to the Old Testament tales from the lips of his mother; as a boy, wandering among the Galilean hills and worshiping in the village synagogue. At the age of twelve he accompanies the caravan of pilgrims to the feast of the passover in Jerusalem. For the first time he looks upon the holy city, center of Jewish thought and reverence, with its lofty walls, its countless towers, and its places of hallowed memory. Standing amid the worshipers in the temple, he listens to silver trumpets accompanying the choral songs of a thousand priests; he looks up from the court to the great altar, where the bloody sacrifice lies smoking; he sees the Holy Place lifting its lofty front against the sky. The thought of his own nature and work and destiny begins to dawn dimly upon his soul; and, when the week of the feast is ended, and the throngs disperse to their homes, he is held by a strange fascination, and tarries within his Father's house. A day of the homeward journey passes before his absence is missed, and then with anxious heart his mother and Joseph return to the city. For two days they seek among the streets and places of their stay during the feast, and then they turn toward the temple. Here, at last, on the third day, they find their son, sitting among the teachers of the law, listening to their words, and asking questions which betoken a wondrous understanding in one so young. In reply to the mother's reproachful question, the child Jesus utters a sentence which shows that the secret of his divine birth and vocation are already known to himself; but he meekly submits to the authority of his earthly guardians, and with them returns to the quiet home in the country, there to grow up to his great mission, and to await the hour of God's call.

Luke 2. 40-52.

[*Memory verses* 48-52.]

40 **And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.**

Isa. 11. 2, 3: The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.

41 **Now his parents went to Je-ru'salem every year at the feast of the passover.**

Exod. 23. 15, 17: Thou shalt keep the feast of unleavened bread....in the time appointed of the month Abib; for in it thou camest out from Egypt. Lev. 23. 5: In the fourteenth *day* of the first month at even *is* the Lord's passover.

42 **And when he was twelve years old, they went up to Je-ru'sa-lem after the custom of the feast.**

43 **And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Je-ru'sa-lem; and Jo'seph and his mother knew not** *of it*.

44 **But they, supposing him to have been in the company, went a day's journey; and they sought him among** *their* **kinsfolk and acquaintance.**

45 **And when they found him not, they turned back again to Je-ru'sa-lem, seeking him.**

46 **And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.**

47 **And all that heard him were astonished at his understanding and answers.**

Matt. 7. 28, 29: The people were astonished at his doctrine; for he taught them as *one* having authority, and not as the scribes. Luke 4. 22, 32: All bare him witness, and wondered at the gracious words which proceeded out of his mouth....They were astonished at his doctrine: for

Explanatory and Practical.

Verse 40. The child. A term which in Scripture is applied to any young person, from infancy to manhood. **Grew.** His growth was natural, and without strange precocity of genius, as is evidenced by the fact that years afterward, his townspeople, who had grown up beside him, were astonished at his fame, and could not believe him to be the Messiah. **Strong in spirit.** Not with self-will and unchecked passions, but with a well-developed, harmonious character. **Filled with wisdom.** That is, judged by the standard of his years, he was not only well-informed, but also apt and judicious. **Grace of God.** He was thoroughly and naturally a child, yet a holy child, growing up with love to God and interest in his word and work. "The Gospel of the Infancy," an apocryphal work written centuries after Christ's life on earth, stands in strong contrast with the simplicity of Scripture, by its legends of miracles wrought in sport, playfellows smitten with palsy and death, and the child-Christ making himself an object of terror. Nothing will show the divine origin of the true Gospels better than their comparison with these puerile, man-made fictions.

41, 42. His parents. Joseph, as well as Mary, is so named because appearing in the community as his guardian and foster-father. **Went to Jerusalem.** The law of Moses called upon all the adult males to go to the temple three times in each year, at the feasts of Passover, Pentecost, and Tabernacles: but those from a distance attended the Passover only. Women and boys under twelve were not required to be present, but their coming was regarded as an act of piety. (1) *Mothers are wise who set their sons an example of attendance upon God's house.* **Feast of the Passover.** The word *festival* would be more accurate, since the services lasted seven days, and were held with a solemn joy, commemorating the deliverance of Israel from Egypt, and the "passing over" of the houses of the people, when the first-born were slain. The people ate unleavened bread during the week, and on the great day of the feast partook of a lamb, which was killed and roasted for the occasion. **Twelve years old.** The age at which a Jew became "a son of the law," and was expected to observe its regulations. Christ now began his course of blameless and perfect obedience as a part of his redemptive work. **Up to Jerusalem.** So expressed because the capital was among the most elevated cities in the land, standing 2,700 feet above the sea-level. **Fulfilled the days.** The feast began on the evening before the 14th of Nisan, which was the great day when the Passover was eaten, but religious services and general festivities continued for a week afterward. The slain lamb, the sprinkled blood, and the solemn exercises of those seven days could not fail to impress the mind of the youthful Jesus, and may have awakened within him the consciousness of his own destiny. **As they returned.** After the services of the temple even the holiest of all families must return to the carpenter-shop and the cottage-home. (2) *We have duties in secular life as well as spiritual.* **Tarried behind.** In the rush and pressure of the throng a separation was easy, and the parents felt less anxiety on account of the trustworthiness of the Son. (3) *Happy is that mother whose children are drawn to God's house as the place of their affection.*

44, 45. Supposing him....in the company. The caravan may have been a large one, traveling together for safety. **A day's journey.** Perhaps ten or fifteen miles from Jerusalem. **Turned back.** Searching along the line of their travel. **Seeking him.** (4) *We do not need to spend even a day in seeking Christ, for when we turn toward him he turns toward us.*

46, 47. After three days. This may mean either three days from the time of their start, or from the beginning of their search. **In the temple.** Probably in one of the porches of the court of the women, where the rabbins were wont to expound the law. **Sitting in the midst.** The teachers of the law, called rabbins, sat on a raised platform, with their disciples also seated around them, and the people in general outside the circle, either sitting or standing, all permitted to ask questions, which the rabbi was ex-

his word was with power. John 7. 46: Never man spake like this man.

48 **And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.**

49 **And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?**

Psa. 40. 7: Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God. John 6. 38: I came down from heaven, not to do mine own will, but the will of him that sent me. John 4. 31: My meat is to do the will of him that sent me, and to finish his work.

50 **And they understood not the saying which he spake unto them.**

Luke 18. 34: And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. Luke 24. 25: O fools, and slow of heart to believe all that the prophets have spoken.

51 **And he went down with them, and came to Naz'a-reth, and was subject unto them: but his mother kept all these sayings in her heart.**

52 **And Je'sus increased in wisdom and stature, and in favor with God and man.**

Prov. 3. 3, 4: Let not mercy and truth forsake thee, bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man. 1 Sam. 2. 26: The child Samuel grew on, and was in favor both with the Lord and also with men.

pected to answer. **Doctors.** Teachers of the law. Some of the greatest of the Jewish teachers lived at this time, as Hillel, Simeon, and Gamaliel. **Hearing and asking.** There was great liberty of questioning in these rabbinical lectures. It was no intrusion for a spectator, or even a child, to propose inquiries. **All that heard.** The audiences would be larger than usual during the crowds of the Passover, and even afterward, since many remained to the feast of Pentecost, which was fifty days later. **Astonished at his understanding.** They saw in Jesus, not a pert, forward boy, but "an intelligent listener and inquirer, whose enthusiasm kindled their admiration, and whose bearing won their esteem and love."—*Farrar.* His questions may have shown that already he had penetrated through the dry husks of rabbinical teaching to the kernel of divine truth.

48. They were amazed. So natural had been the growth of the child, that the recollection of the supernatural events connected with his birth seems to have faded out of their minds, and they were surprised as they saw him at home among such distinguished teachers. **Son, why hast thou?** A tender, loving reproach, showing by its surprise that this was a son who had never before grieved his mother. (5) *Those who must rebuke should do it tenderly and lovingly.* **Thy father and I.** Evidently she had never acquainted her son with the mystery of his birth, but had taught him to regard Joseph as his father, in faith that God would reveal all the truth to him in good time. **Sought thee sorrowing.** (6) *Those who would find Christ must not let their sorrow hinder them from seeking him.*

49. How is it? The first recorded words from the lips of Jesus, these show his characteristics throughout his earthly life, a complete consciousness of his nature, with an utter forgetfulness of self, and a thorough devotion to his work. **Wist ye not?** Did ye not know. **My Father's business.** Literally, "It is necessary for me to be in the affairs (or, at the house) of my Father;" meaning, *engaged and interested* in his Father's cause. This brief utterance showed that already his divine origin had dawned upon him, and his vocation was rising before his thoughts.

50, 51. They understood not. They failed fully to comprehend his meaning. (7) *Even now Christ's words fall on dull ears and darkened minds.* **Went down with them.** Though desire would keep him in the temple, yet duty drew him with his parents to the lowly home in the country. (8) *We should ever take counsel of duty rather than desire.* **Nazareth.** A hillside village in Galilee, near the plain of Esdraelon, with beautiful prospects and environs. It is now En Nasirah, with about 4,000 population. **Subject unto them.** Though conscious of a higher intelligence, he was yet submissive in his earthly home, as our example. **His mother kept.** This event recalled the earlier ones to the mother's memory, and added to the mystery which seemed to enfold the destiny of her son.

Increased in wisdom. Taught by the influences of a pious home, by the oracles of the Old Testament Scriptures, by the Sabbath services, and by communings with nature, the human mind of Christ gradually unfolded. **Favor with God.** God's favor was shown in the purity of his character and the fidelity of his life. **And man.** His was no ascetic, cold religiousness which repels, but a gentle, irradiating holiness, winning love from all around. (9) *Those who are most like Christ will be most loved by others.*

HOME READINGS.

M. The child Jesus. Luke 2. 40–52.
Tu. The child Isaac. Gen. 22. 1–18.
W. The child Joseph. Gen. 37. 13–36.
Th. The child Moses. Exod. 2. 1–10.
F. The child Samuel. 1 Sam. 3. 1–21.
S. The child David. 1 Sam. 16. 1–13.
S. The child in the midst. Matt. 18. 1–14.

GOLDEN TEXT.

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. Luke 2. 40.

LESSON HYMN. C. M.

Hymnal, No. 875.

By cool Siloam's shady rill
How sweet the lily grows!
How sweet the breath, beneath the hill,
Of Sharon's dewy rose!

O Thou, whose infant feet were found
Within thy Father's shrine,
Whose years, with changeless virtue crowned,
Were all alike divine;

Dependent on thy bounteous breath,
We seek thy grace alone,
In childhood, manhood, age, and death,
To keep us still thine own.

TIME.—A. D. 8, when Jesus was twelve years old. Tiberius Cesar, emperor of Rome.

CONNECTING LINKS.—1. The visit of the wise men. Matt. 2. 1–12. 2. The flight into Egypt. Matt. 2. 13–18. 3. The return to Palestine, and settlement at Nazareth. Matt. 2. 19–23.

PLACE.—Nazareth in Galilee, and Jerusalem.

DOCTRINAL SUGGESTION.—The divine sonship of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Child, v. 40.
How many years, and what incidents, intervened between the events of the past and of the present lesson?
Where was the home of Jesus at this time?
What is said of him in the GOLDEN TEXT?
How does this indicate his thorough humanity?
What divine influence rested upon him?
What is said of him in Isa. 11. 2, 3?
What benefit is it to us that Jesus Christ passed through the stage of childhood?

2. The Journey, v. 41–45.
Where and how long was the journey?
What was the purpose of the journey?
What did this feast commemorate? Exod. 23. 15.
When and how was it celebrated?
How many feasts were the Jews expected to keep? Deut. 16. 16.
What influence would such a feast have upon the mind of Jesus?
What did Jesus do after the feast, and why?
Why was not his absence discovered sooner?

3. The Temple, v. 46–50.
Where was Jesus found?
In what part of the temple was he?
What was he doing? Was such conduct usual?
What character did it show in Jesus?
How did his mother address him?
What did his answer imply?
What knowledge did it show?
How was it regarded?
How may we here find an example in Christ?

4. The Home, v. 51, 52.
How did Jesus show a self-denying spirit?
What commandment of God did he obey?
What spirit did his mother show?
How did Jesus show an even development?
How was he regarded by those around him?

Practical Teachings.

What does this lesson teach—1. Concerning the person of Christ? 2. Concerning the character of Christ? 3. Concerning the work of Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Child, v. 40.
What event in the infancy of Jesus is related in Matt. 2?
Where was Jesus taken from Egypt? Matt. 2. 23.
Why did Joseph and Mary go to this place? [ANS. Because it had been their home before Jesus was born.]
What is said of the growth of Jesus?
What was his character?
In what may young people be like him?
How did he fulfill the prophecy of Isa. 11, 2, 3?

2. The Journey, v. 41–45.
To what place was the journey?
For what purpose?
What event did this feast recall? Deut. 16. 1.
At what age did Jesus attend the feast?
What example do we find in this?
How long did the feast continue? Deut. 16. 8.
What did Jesus do when they returned?
What did his staying show?
Why did not his parents know of his remaining?
When did they learn his absence?
What did they then do?

3. The Temple, v. 46–50.
Where was Jesus at this time?
When was he found?
What was he doing?
What were "the doctors?"
What did those around think of him?
What did his mother say?
What was his answer?
What did it show?
How did the boy Jesus illustrate Psa. 40. 7–9?

4. The Home, v. 51, 52.
Did Jesus stay longer in the temple?
Why did he not remain?
What example does his conduct show?
Which of the ten commandments did he then obey?
What is said of his mother?
How did others regard Jesus?
What will be the effect of true religion? Prov. 3. 3, 4.

Teachings of the Lesson.

Where in this lesson may young people find—1. An example of earnest worship? 2. An example of interest in God's word? 3. An example of obedience to parents?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Child, v. 40.
What is said of Jesus as a child? [GOLDEN TEXT.]
In what did Jesus grow? **In body and mind.**
What is said of his mind? **He was filled with wisdom.**
What did he enjoy? **The favor of God and men.**
What should every child try to do? **To be like Jesus.**
How may we have the fear of God? **By loving and obeying him.**

2. The Journey, v. 41–45.
To what place was the journey? **To Jerusalem.**
Who went to Jerusalem? **Joseph and Mary.**
How often did they go? **Every year.**
For what purpose did they go? **To worship God in the temple.**
When did they take Jesus with them? **When he was twelve years old.**
How long did they stay at Jerusalem? **A week.**
What did the child Jesus do when they were going home? **He stayed in Jerusalem.**
Where did they suppose him to be? **In the company of travelers.**
When did they miss him? **At the close of the day.**
What did they then do? **They went back to Jerusalem.**
How long did they seek him? **Three days.**

3. The Temple, v. 46–50.
Where did they find Jesus? **In the temple.**
With whom was he? **Among the teachers of God's word.**
What was he doing? **Listening, and asking them questions.**
What did the people around think of him? **They wondered at his knowledge.**
What did his mother say to Jesus? **"Why hast thou thus dealt with us?"**
What did Jesus say? **"Wist ye not that I must be about my Father's business?"**
What did this show? **That he knew he was God's Son.**

4. The Home, v. 51, 52.
Where did Jesus go from the temple? **To his home.**
Where was his home? **At Nazareth, in Galilee.**
What is said of him there? **That he obeyed his parents.**
What did his mother do? **She kept his words in her heart.**
In what did Jesus grow? **In knowledge and goodness.**
What did others think of him? **He was loved by God and men.**

Words with Little People.

1. Be like Jesus in loving God's house. 2. Be like Jesus in seeking to know the truth. 3. Be like Jesus in obeying your parents. 4. Be like Jesus in growing in goodness.

THE LESSON CATECHISM.

[For the entire school.]

1. What is said of Jesus while he was a boy? **"The grace of God was upon him."**
2. At what age was he taken to the feast in Jerusalem? **At the age of twelve years.**
3. What did he do at the close of the feast? **He stayed in Jerusalem.**
4. How long did his parents seek for him? **Three days.**
5. Where did they find him? **In the temple.**
6. With whom was he found? **With the teachers of the law.**
7. What example do we find in the sixth lesson? **Love for God's house.**

ANALYTICAL AND BIBLICAL OUTLINE.

The Child Jesus.

I. A HOLY CHILD.
The grace of God was upon him. v. 40.
"The word....full of grace and truth." John 1. 14

II. AN INTELLIGENT CHILD.
Astonished at his understanding. v. 47.
"Never man spake like this man." John 7. 46.

III. AN EARNEST CHILD.
I must be about my Father's business. v. 49.
"I delight to do thy will." Psa. 40. 7.

IV. AN OBEDIENT CHILD.
Was subject unto them. v. 51.
"Obey your parents in the Lord." Eph. 6. 1.

V. A BELOVED CHILD.
Favor with God and man. v. 52.
"Favor in the sight of....man." Prov. 3. 4.

ADDITIONAL PRACTICAL LESSONS.

The Elements of a True Boyhood.

1. The true boyhood is one of strong nature controlled by right principles. v. 40.
2. The true boyhood is one of early consecration to God, and enjoyment of his favor. v. 40.
3. The true boyhood early finds its home in the house and at the worship of God. v. 42.
4. The true boyhood is one of thirst and eager search for knowledge. v. 46.
5. The true boyhood early turns toward God's work as both its duty and its pleasure. v. 49.
6. The true boyhood cheerfully submits its own will to that of parents. v. 51.
7. The true boyhood is one that wins the affection, not only of God, but of man. v. 52.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK, ESQ.

When this same passage was the subject of the International Lesson two or three years ago, I expressed in my Note the opinion that it was a great mistake to concentrate attention upon the visit of Jesus to Jerusalem, which occupies ten of the thirteen verses, to the exclusion of the other verses which cover the whole thirty years of his life at Nazareth. And accordingly I dwelt entirely on the circumstances and character of that every-day life. If I now do the exact contrary, and dwell only on the visit to Jerusalem, it is not because I have altered my opinion, but because it may be well this time to suggest a different line of teaching. And it is quite possible for a lesson on this one incident not to cast into the shade, but to throw light upon, the boyhood of Jesus as a whole.

In this way. Writers of biographical sketches, and lecturers on great men, always seek to bring forward some illustration from their hero's earlier years of the particular character or gift which afterward led him on to fame. If it is a preacher, we hear of his having harangued his little brothers and sisters in the nursery, like Alford. If it is a musician, of his composing some wonderful piece at eight years old, like Mozart. If a scientific inventor, of his nearly blowing up his father's house with chemicals, like Davy. And very often, one single incident is dwelt upon, while all the rest of the younger days are passed over. What story of Nelson is complete without his boyish reply to his grandmother's inquiry whether he had not felt fear in a certain position of peril, "What is fear?" Or of Giotto the painter, without the anecdote of his drawing rough sketches of his sheep upon bits of stone? Or of Washington, without the touching incident of his abandoning a sea-life when on the point of sailing, because of his mother's tears? In cases like these we see the truth of the proverb, "The child is father to the man."

Now I think we may say, without irreverence, that the evangelist Luke has done the same thing. Mark and John tell us nothing of Christ's earlier years. Matthew records some important events of his infancy, but no more. Luke, in whose three pregnant verses which begin and end the passage before us, the fortieth, fifty-first, and fifty-second, gives a general view of the character of his boyhood; and, in addition, narrates this one episode, because in it may be found the key to all the rest.

There are few passages in the Gospels upon which more light is thrown by a knowledge of the state of Palestine and of the Jews at the time. So much information on these subjects is now within the reach of most teachers that I may take it for granted they will know, or may know if they like, enough to catch the point of the passing allusions for which alone I have space. Let me then suggest two preliminary inquiries before the heart of the lesson is reached.

1. How came Jesus to go to Jerusalem for the first time at twelve years old?

St. Paul tells us that he was "made under the law." Gal. 4. 4. Now there were two special observances enjoined on the Jews as signs of their part in God's covenant with the nation, Circumcision and the Passover. One was the sign of admission to the Covenant; the other of continuance in it. One accordingly was done once for all; the other was done yearly. (The analogy of Baptism and the Lord's Supper in the Christian Church will be seen at once.) Both these were prior to the Mosaic Law in time, and both stood on a level above that of any of its ordinances, as being absolutely indispensable. Gen. 17. 14; Exod. 12. 15; Num. 9. 13. To the first Jesus had already been subjected. Luke 2. 21. Now he was to submit to the other.

But why at this particular age? Here come in the Jewish customs of the time. At the age of twelve (or thirteen) a boy became a "Son of the Law;" he was no longer called *katon*, (little,) but *gadôl*, (grown up;) he began to wear phylacteries; and being now counted a man, he came under the law which commanded every male to attend the three great yearly feasts at Jerusalem.

2. What would especially attract his notice at Jerusalem?

First, the city itself, the center of the Jews' affections. "If I forget thee, O Jerusalem," wrote the Psalmist in the exile of Babylon, (Psa. 137. 5,) "let my right hand forget her cunning." Then the temple, in all its splendor as recently rebuilt and beautified by Herod, with the priests and the sacrifices and the worshipers daily, an imposing spectacle. Then the Passover celebration with all its significant and solemn rites; and with the immense crowds come together to keep it, overflowing into the country round from sheer lack of room in the city. And then mingled with all these things, of which the Jew was so proud, something else which filled him with bitter indignation—the signs every-where of foreign domination—no longer Herod or Archelaus, hateful though they might be, but worse still, the heathen Roman soldiers, with their castle of Antonia actually overlooking the temple itself. To any Galilean boy coming up for the first time, sights like these, and many more, must have been of startling and intense interest. What must they have been to Jesus?

But all these things, interesting as they may be made by a little study and filling up of details, are but the accessories of the picture. Look at the central figure. It is the simple peasant boy "sitting in the midst of the doctors." In one of the temple chambers the great rabbis are assembled. The famous Hillel might be there, in extreme old age; or his great rival, Shammai; or, as a young man, Gamaliel; or even, as a scholar, young Saul of Tarsus. But none are named: it is on Jesus that our eyes are to be fastened. What is he doing? Not "disputing" with them, as has too often been said. No, he sits at their feet like any other learner, respectfully "hearing them" and modestly "asking them

questions." But what questions! and what answers! How we should like to have known what they were? But we must be content to know that they "astonished" the proudest and subtlest of men.

But why is he there at all? Why not, ere this, far away on the road northward, with the Nazareth caravan? Here we touch the kernel of the subject. Mary, in gentlest words of reproach, asks the question; and no wonder—how, she thinks, can this loving, blameless child have caused us such anxiety? And he answers her with another question: Why should they marvel?—she speaks of his "father"—does she forget *who is his Father?*—where ought he to be but in that Father's house, engaged in that Father's work?—did they think it was a boyish prank?—that he was dazzled with the city's splendor?—was he not really acting a good son's part—*must* he not do this?

It seems strange that they should have "understood not the saying." But remember, though they knew the mystery of his birth, *they knew not that he knew it.* The beautiful words of Professor Plumptre, too, may help us to understand it. He speaks of "the husband and wife, each with a reticent consciousness of the greatness of the life committed to their charge; each, at times, half losing count of the true measure of that greatness in the familiarity of daily intercourse."

Now observe. To be in the temple, learning from the authorized religious teachers, was to be "about his Father's business." Was he then to remain there? No, to go back to Nazareth and be "subject" for many long years before his public career was to begin. Was *that*, then, being "about his Father's business?" Most emphatically, Yes. How do we know? Look at the last verse—"Jesus increased.....in favor with God." The Father more and more pleased throughout those long years, until the day when *that Voice* came to say so, (Matt. 3. 17)—"This is my beloved Son, in whom I am well pleased."

How, then, can we please God? How be about our Father's business? Give ourselves wholly to family duties? No. Give ourselves wholly to religious duties? No. *Both* must be done; and sometimes one must be paramount, sometimes the other. How can we know? By yielding up our own wills to God, and saying to him day by day, from the heart, "Lord, what wilt *thou* have me to do?"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give in outline the "connecting links" with the last lesson.....A word-picture of the childhood of Christ at Nazareth....Draw a map showing the journey to the feast... The Passover, what it commemorated, and how it was celebrated....Draw a diagram of the temple, showing in what part Jesus probably stayed....The characteristics shown by Jesus as a boy an example to young people... Lessons for parents concerning the training of children....A lesson to young men about "God's business," and its claims upon them.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Nos. 674, 729, 730, 1783, 7068, 7084. 7073. POETICAL: Nos. 370, 995. FREEMAN'S HAND-BOOK: Caravans, 69; Day's journey, 315; First day's journey, 753; Doctors of the law, 648; Doctors and disciples, 754.

Blackboard.

BY J. B. PHIPPS, ESQ.

As a tree requires to be watered that it may grow, so must you be watered by the grace of God that you may be strong, and be filled with the Spirit. Without the grace of God your life is a failure.

THE GRACE OF GOD

WAS	WILL BE
UPON HIM	UPON YOU
BECAUSE HE WAS HIS CHILD.	IF YOU ARE HIS CHILD.

"Our Father who art in heaven."

Primary and Intermediate.

BY E. J. K.

LESSON THOUGHTS: Jesus an example for children. 1. He loved God's house, God's word, God's work, when but a boy. 2. He was obedient to his parents. Because of these two things he had favor with God and man.

INTRODUCTORY. In our last lesson we were with Jesus in the temple. Recall the incidents of that visit. Jesus was then a little babe. After that he was taken to Egypt, so that Herod, the cruel king, should not kill him as he wished to do. Then he came to Nazareth, where he lived a pure and holy child until this day when we find him again in the temple.

LESSON STORY. When Jesus was twelve years old, his father and mother took him with them to Jerusalem to the Feast of the Passover. [Give brief explanation of the meaning of this feast.] Jerusalem was then very full of people. [Illustrate by the crowds in our cities at times of parades, etc.] This feast lasted a week. When it was over, the people, mounted upon camels, passed in a very long procession out of the gates of Jerusalem on their homeward journey. [This picture may be made very graphic to the children. A suggestive account is found in "Geikie's Life of Christ," Volume I, Chapter 9.] It would be very easy for one to be

lost in such a crowd as that, so Jesus' father and mother, supposing he was with friends, went a whole day's journey without him. [Teacher may suggest that they would not have trusted him so long out of their sight had they not been sure he was a good child who would not choose bad company.] Then they grew anxious, and feared some accident might have happened to him in the crowd. They asked every body, "Have you seen our boy? Can you think where he can be?" No one could tell, so they hurried back to Jerusalem, and after looking for him a whole day there, at last they found him in the temple with the learned doctors, hearing them talk, and asking them questions about the Holy Scriptures. He was so wise that all who heard his questions and answers were astonished, for we must not forget that Jesus was more than a mere boy. He was the divine Son of God, and had more than earthly wisdom. [The thought of his divine Sonship is an important one to fasten in the minds of the children.] When they found him, his mother said, "Son, why hast thou dealt thus with us? Thy father and I have sought thee sorrowing." He answered, "Did you not know I must be about my Father's business?" that is, his heavenly Father, whose will he came on earth to do. Then, like a true, obedient child, he went home with his parents to Nazareth, and as he grew older and taller every day, he grew also in knowledge and in goodness, and in favor with God and man.

How can we be like Jesus? How will God regard us if we thus try to be like his beloved Son?

A. D. 25.] LESSON VII. PREACHING OF JOHN THE BAPTIST; or, Fruits of Repentance. [Feb. 13.

General Statement.

The boy of Nazareth has now become a man, probably a carpenter, toiling in the shop of his foster-father, and none but the thoughtful mother holds in memory the supernatural events of his past, or cherishes any great expectations concerning his future. During all these thirty years the child of Zacharias and Elisabeth has been growing up in the wild regions of Southern Judea, communing with God, filling his soul with the ancient prophecies free from the interpreters of the schools, and drawing inspiration from the pure air of the desert. At last the hour foretold by the angel in the temple, and long before upon the prophetic scrolls of Isaiah and Malachi, has arrived. The silence of four centuries is broken, and once more the voice of a prophet rings throughout the land. From city and from village, far and near, the people press toward the plain of Jordan, just north of the Dead Sea; and there they behold this newly-anointed messenger, like Elijah of old, clad in rough garments, and bearing upon face and figure the tokens of a self-denying life. His message is of rebuke for the sins of the people; and he calls men to repentance, not in outward forms alone, but in deeds of uprightness and mercy. He proclaims that Israel's Messiah-king, long-expected, is standing at the gates, and soon to appear among the people, with the winnowing-fan to sift out the chaff from among the wheat, and with the baptism of fire for those who shall be found worthy.

Luke 3. 7-18.

[*Memory Verses*, 15–17.]

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We A'bra-ham to *our* father: for I say unto you, That God is able of these stones to raise up children unto A'bra-ham.

Matt. 8. 11, 12: Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness. Gal. 3. 29: If ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

Mal. 3. 3: He shall sit *as* a refiner and purifier of silver.

10 And the people asked him, saying, What shall we do then?

Acts 16. 30: Sirs, what must I do to be saved?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

1 John 3. 17: Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

Luke 7. 29: And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

Explanatory and Practical.

Verse 7. Then said he. John was preaching in the wilderness of Judea, not far from the mouth of the Jordan. **To the multitude.** His hearers embraced all classes, Pharisees, Sadducees, priests, scribes, publicans, and common people. Elsewhere, (Matt. 3. 7,) this rebuke is especially directed against the Pharisees and Sadducees, but it applied to others as well, since their teaching controlled the opinions of the people, and represented the prevalent views of religion. **To be baptized.** Baptism was not unknown under the Old Testament economy, but there it was reserved for Gentiles embracing Judaism. In making it the outward token of repentance John caused the people to recognize themselves as having lost their Judaic birthright by sin, and therefore compelled to come into the kingdom on the same plane as their heathen neighbors. **Generation of vipers.** "Viper-brood." They proudly counted themselves the children of Abraham, and the sole inheritors of the covenant, while in true character they were serpents, not only poisoned themselves, but poisonous in their influence. (1) *None are so harmful as those who possess the forms without the power of godliness.* **Wrath to come.** Wrath was impending over the nation as a body, and over sinners as individuals. (2) *The faithful preacher does not hesitate to warn of God's wrath as well as to proclaim his mercy.*

8. Fruits worthy of repentance. Not a revival in outward forms of worship, but true fruits in just conduct and righteous character, were regarded by John as the best preparation for the Lord's coming. **Repentance** literally means "a change of purpose," and involves a newness of aim in life, that is, reformation according to God's will. **Begin not to say.** He anticipates ere it is uttered their thought that they, as the children of Abraham, could be saved without repentance, by virtue of their great father's faith. (3) *The false hope must be destroyed before a true one can be presented.* **Of these stones....children.** Referring not only to the pebbles on Jordan's shore, but in a spiritual sense, which they failed to understand, to the Gentiles, stone dead in sins, yet destined to become the true seed of Abraham. (4) *Salvation is not an inheritance of birth, but an individual possession by faith.*

9. The ax is laid. As a warning of coming doom, to be used when the fate of the tree shall be finally fixed. **At the root.** Not a pruning-knife for the branches, the symbol of discipline, but the ax at the root, to betoken utter destruction. **Every tree.** Each tree stood for an individual of the Jewish people, who was to be dealt with according to personal merit or demerit. (5) *Each man stands before God's eye to be judged singly as if he were the only man in the universe.* **Good fruit.** Not leaves, nor blossoms, but *fruit* of personal character in deeds is the divine requirement. **Hewn down.** The temporal destruction of the nation, and the eternal woe of the guilty among its people are both here foreshadowed.

10, 11. The people. His words surprised the people, whose conception of religion was of forms, sacrifices, tithings, and minute legalisms, and who could not see the close relation between worship and practical morality. **What shall we do?** (6) "*They that would do their duty must seek to know their duty.*"—*M. Henry.* **He answereth.** John's preaching was all concerning definite acts of the life; for the people needed training in morals before they could comprehend the deeper principle of love which Christ was to inculcate. **Two coats.** "Two tunics;" the inner garment worn next the skin, a sort of shirt reaching to the knees. **Let him impart.** That is, let each one, even of the poorer class, if he possesses more than is absolutely necessary, endeavor to do good to others who are less favored. **Meat.** Any kind of food. **Do likewise.** That is, let benevolence, and not selfishness, be the law of life.

13 And he said unto them, Exact no more than that which is appointed you.

Luke 19. 8: If I have taken any thing from any man by false accusation, I restore *him* fourfold.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

Lev. 19. 11: Ye shall not steal, neither deal falsely, neither lie one to another. 1 Tim. 6. 8: Having food and raiment let us be therewith content.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

Rev. 19. 16: He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 1 Cor. 12. 13: By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit.

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

Psa. 1. 4: The ungodly .... *are* like the chaff which the wind driveth away. Mal. 4. 1: For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

12, 13. Publicans. These were the collectors of the revenue, appointed by higher officials of the Roman government. As the assessments and collections were made by the same persons, with none to audit their accounts, there was great temptation to wrong the helpless people, and the publicans generally deserved their bad reputation. It shows the universal reach of John's influence, that such as these came for baptism. **Exact no more.** He did not condemn the office, which was necessary, but commanded each official to be upright in his administration. (7) *Even in the temptations of office a man may be a servant of God.* **Appointed you.** No more than each tax-payer should be justly compelled to pay for the support of the State.

14. Soldiers. Soldiers were then employed as a sort of police to keep the people in check, and in foreign wars. These may have been Romans, there is no certainty of it. **Do violence to no man.** Soldiers in ancient times often plundered the people among whom they were quartered. **Accuse any falsely.** Sometimes soldiers accused wealthy citizens of disaffection, as an excuse for seizing their goods, and sometimes they extorted blackmail by threatening to accuse them. **Content with your wages.** The word here includes rations of food as well as money. (8) *In every calling there is a chance to show forth the Christian character.*

15. In expectation. "Suspense." It was an age of expectancy, when men's hearts were prepared to receive a divine messenger. **Mused in their hearts.** "Reasoned, debated." No man could speak such words without raising the deepest thoughts on the part of those who heard him. **Whether he were the Christ.** There was an universal belief that the "seventy weeks" of Daniel's prophecy, (Dan. 9. 24,) were completed, and that the hour for Messiah's coming had arrived. It is not wonderful that such a messenger, whose words bore the stamp of a divine authority, should be mistaken for the King himself.

16. John answered. His answer shows a deep humility, reverence, and self-denial. **Unto them all.** His denial of Messiahship was open and public. See John 1. 17–27. **I ... baptize you.** As a token of renunciation of sin and sincere turning to God. **Mightier than I.** In that Christ performed what John promised; wrought miracles in proof of his authority; and bestowed the higher blessings of the new covenant. **Latchet of whose shoes.** To stoop down and unloose the throng binding the sandal to the foot was the office of a servant whenever a noble guest entered the house. Thus the greatest prophet and preacher of his day announces himself as infinitely below the rank of the coming Saviour. (9) *So let every preacher and teacher hide himself behind Christ.* **With the Holy Ghost.** The direct endowment of power from on high, fulfilled on the day of Pentecost, (Acts 2. 1–4,) and still the possession of the Christian believer. **With fire.** Not referring, as in ver. 9, and afterward, ver. 17, to the fate of the ungodly, but to the fiery tongues of Pentecost, which some of the present in John's audience, (Peter, John, Andrew, etc., see John 1. 40,) were destined to receive.

17, 18. Whose fan. In the East grain is winnowed, being thrown up in the air by one man, while another waves a large fan to and fro to drive away the chaff. **Purge his floor.** That is, figuratively, to separate the precious from the worthless in the nation: the one to become the founders of Christianity; the other to be scattered abroad on the earth. **His garner.** This was generally a pit in the earth or in the rock. Here it represents the true Church of Christ on earth, not merely the organized churches, all of which must necessarily contain some chaff as well as wheat. **Fire unquenchable.** An expression whose fullest meaning we may not comprehend, yet pointing to a terrible hereafter in store for the impenitent. **Many other things.** We have only a summary of the Baptist's earnest year of teaching, but its words, though lost, yet remain in their transmitted influence upon men; which still flows as a mighty current. (10) *No true word spoken for God and truth will prove in vain.*

HOME READINGS.

M. The preaching of John. John 3. 7–18.
Tu. The coming of John. Mark 1. 1–8.
W. Jesus baptized by John. Matt. 3. 13–17.
Th. John's testimony concerning Jesus. John 1. 25–37.
F. The humility of John. John 3. 23–36.
S. The death of John. Mark 6. 7–29.
S. The disciples of John. Acts 18. 24–19. 7.

GOLDEN TEXT.

Bring forth therefore fruits worthy of repentance. Luke 3. 8.

LESSON HYMN. C. M.

Hymnal, No. 822.

O that the world might taste and see
The riches of his grace!
The arms of love that compass me
Would all mankind embrace.

His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below,
To cry, "Behold the Lamb!"

Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
"Behold, behold the Lamb!"

TIME.—A. D. 25, about seventeen years after the date of the last lesson.

CONNECTING LINKS.—1. The early years of John the Baptist. Luke 1. 80. 2. The beginning of John's ministry. Luke 3. 1–6.

PLACE.—The wilderness of Judea, not far from the mouth of the Jordan.

PARALLEL PASSAGES.—Matt. 3. 1–12: Mark 1. 1–8.

DOCTRINAL SUGGESTION—Repentance from sin.

QUESTIONS FOR SENIOR STUDENTS.

1. Preaching Repentance, v. 7–9.
What preacher is here referred to?
What were the events of his life?
With what authority did he speak?
What was the significance of his baptism?
What was his message to the people?
To what special classes was the rebuke of v. 7 addressed? Matt. 3. 7.
What demand did he utter in the GOLDEN TEXT?
What is here meant by repentance?
Against what error did he caution the people?
How does Paul express the same thought in Gal. 6. 15?
What warning may we find in v. 9?
What is here meant by "good fruit?"
What is here meant by "the fire?"

2. Preaching Righteousness, v. 10–14.
What kind of righteousness did John preach?
How does this compare with James 1. 27?
What two classes came to John with inquiries?

Who were the publicans? What was their character?
What was the meaning of John's counsel to them?
What soldiers were these?
How was John's advice suited to them?
Did his words show that either of these two lines of life is essentially wicked?
May a man be a soldier, and at the same time a Christian?

3. Preaching Christ, v. 15–18.
How did the people regard John?
Whom did some believe him to be?
What question was asked him, and by whom? John 1. 19. What did John say concerning himself?
What did he say concerning Christ?
What character did his words show?
What work of Christ is here stated?
When will that work be accomplished? Matt. 25. 31,32.
Who are meant by "the wheat" and "the chaff?"

Practical Teachings.

What are the teachings of this lesson as to—1. Who need to repent? 2. How to repent? 3. What will follow repentance?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Preaching Repentance, v. 7–9.
What preacher is here referred to?
What can you tell about his parents, birth, and early history? [Lessons I, III.]
Where did he preach? Matt. 3. 1; John 1. 28.
What did he say to the multitude? v. 7.
To what people were these words especially spoken? Matt. 3. 7.
What did he say in the GOLDEN TEXT?
What are such fruits?
What is a true repentance?
Of what did he warn the people?

2. Preaching Righteousness, verses 10–14.
What question was asked John?
What did he tell the people to do?
How did his command illustrate 1 John 3. 17?
How may we follow this command?
What two classes of people came to John?
Who were "the publicans?"
What command did he give them?
What publican afterward became a disciple of Jesus? Matt. 9. 9.
What vow did another publican make? Luke 19. 8.
What did John command to the soldiers?
What was meant by this command?

3. Preaching Christ, v. 15–18.
What did the people think concerning John?
Why did they think that he might be the Christ?
What did John say to the people concerning himself?
Who did he say would come?
What spirit did his words show?
What warning did he give concerning Christ?
To what two kinds of people did this refer?
To which class should all seek to belong?

Teachings of the Lesson.

Where in this lesson do we find—1. That all people need to repent? 2. That repentance will be shown by fruits? 3. That a true repentance will be rewarded?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Preaching Repentance, v. 7–9.
Where did John the Baptist preach? **In the wilderness of Judea.**
Who came to hear him? **Great multitudes of people.**
What did he preach to them? **Repentance from sin.**
What is repentance? **Turning away from sin.**
What did John say in the GOLDEN TEXT?
What are such fruits? **Right actions.**
What did John tell the people? **That God expected good fruits from them.**
What did he say of those who did not have good fruits? **That they would be destroyed.**

2. Preaching Righteousness, v. 10–14.
What question did the people ask of John? **"What shall we do?"**
What did he tell them to do? **To do good to others.**
How were they to do good? **By giving to those who were in need.**
Who also came to John? **Those who gathered the [taxes.**
What kind of people were many of them? **Unjust and cruel.**
What did John say to them? **To take no more than was right.**
What did he say to the soldiers? **Not to do wrong to the people.**
What was the aim of John's preaching? **To lead people to do right.**
How may we do right always? **By asking God's help.**

3. Preaching Christ, v. 15–18.
Had Jesus Christ come at this time? **He had come, but had not yet begun to preach.**
For whom were the people all looking? **For the coming of Christ.**
What did some think about John? **That he was Christ.**
What did John say? **"One mightier than I cometh."**
What did he say of himself as compared with Jesus? **That he was not worthy to untie Christ's shoes.**
With what did he say Jesus would baptize? **With the Holy Ghost and fire.**
What did he say Christ would do with the people? **He would divide the wheat from the chaff.**
Who are the wheat? **Those who serve God.**
Who are the chaff? **Those who are not God's children.**

Words with Little People.

1. Turn away from all sin. 2. Show your service to God by your actions toward others. 3. Seek for the blessings of the Spirit, which only Christ can give. 4. Be saved among the wheat, and not lost with the chaff.

THE LESSON CATECHISM.

[For the entire school.]

1. Who appeared as the forerunner of Jesus? **John the Baptist.**
2. To what did he call the people? **To repent and be baptized.**
3. What did he require of those who were baptized by him? **Fruits worthy of repentance.**
4. What did he say of Christ? **"One greater than I cometh."**
5. With what did he declare Christ would baptize men? **With the Holy Ghost and fire.**
6. What may we learn as our duty from the seventh lesson? **Repentance from sin.**

ANALYTICAL AND BIBLICAL OUTLINE.

The Ministry of John the Baptist.

I. AN HONEST MINISTRY.
Generation of vipers....flee from....wrath. v. 7.
"Wrath....against all ungodliness." Rom. 1. 18.

II. A FAITHFUL MINISTRY.
1. *God is able....of these stones....children.* v. 8.
"From the East....West....kingdom." Matt. 8. 11.
2. *The ax is laid unto the root.* v. 9.
"Bind them....to burn them." Matt. 13. 30.

III. A PRACTICAL MINISTRY.
1. *He that hath two coats....impart.* v. 11.
"Love....in deed and in truth." 1 John 3. 13.
2. *Be content with your wages.* v. 14.
"Food and raiment ...therewith content." 1 Tim. 6. 5.

IV. AN EVANGELICAL MINISTRY.
One mightier than I cometh. v. 16. [2. 2.
"Not to know....save Christ....crucified." 1 Cor.

V. A HUMBLE MINISTRY.
Latchet....not worthy to unloose. v. 16.
"He must increase....I....must decrease." John 3. 30.

VI. A WARNING MINISTRY.
Chaff....burn with fire unquenchable. v. 17.
"Ungodly. ..chaff which the wind driveth." Psa. 1. 4.

ADDITIONAL PRACTICAL LESSONS.

The Faithful Preacher.

1. The faithful preacher calls sin and sinners by their right names. v. 7.
2. The faithful preacher flatters no man's conscience with false hopes. v. 8.
3. The faithful preacher warns of danger, as well as bestowing comfort and encouragement. v. 9.
4. The faithful preacher urges right living, as well as right thinking, upon his hearers. v. 11–14.
5. The faithful preacher adapts his message to the varied needs and conditions of men. v. 11–14.
6. The faithful preacher ever places his Master in the forefront of his message. v. 16.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

THIS is the sixth time, in the eight years and two months that have elapsed since the International Lessons were begun, that our subject has been, in one form or another, the ministry of John the Baptist. In these English Notes, I have generally dwelt either upon its external scenes, or its general influence upon the people, or its testimony to Christ. On this occasion, I would accept the title that heads our lesson as indicating the particular line of teaching we should adopt, and ask my readers to concentrate their attention on the Baptist's *preaching*.

But are sermons such very attractive things to our young people that they are likely to be interested in a lesson on, not the preacher, nor the scene of his ministry, nor his congregation, but his preaching?—and not the outward aspects of his preaching—not his voice, or his elocution, or his attitude, or his action—but the things that he said? I cannot presume to criticise American church-goers, but in England, if you listen to the conversation of worshipers on their way home from Sunday morning service, you will hear plenty of remarks such as, "A full congregation to-day," or, "The singing went badly this morning, did it not?" or, "What a pity Mr. —— has such a monotonous delivery," or, "Capital voice that man has," or, "It's a fine church, certainly." And this sort of talk, remember, is considered very proper and religious, not at all like the gossip of yonder laughing group who are recalling the incidents of yesterday's excursion, or the graver communications of those two merchants arranging for a business appointment on the morrow. Few, indeed, are quietly and reverently speaking of God's message itself which the preacher has been delivering. How, then, can a lesson about John's sermons be thought likely to be an interesting one?

I would suggest that the teacher should study the preaching of John *as a pattern for his own teaching*, and exhibit this pattern to his scholars. Thus, I would say to the class—of course after the necessary preliminaries as to the Baptist being that child of Zacharias and Elisabeth, whose birth we recently talked about—"Well, John became a great preacher, or teacher, and I have been reading about him in the Gospels to see whether he was at all *like me* in his teaching, and I *like him*. My lessons to you *ought* to be like his to the Jews; if they are not, I ought to try and change them. Now let us look at what he said to the people, and you shall try and find out how far his teaching was like mine, and mine like his." I think most classes would be much interested in this rather novel investigation, and, if so, a rare opportunity will have been gained of winning their attention to the most important truths.

Look, then, at the preaching of the Baptist as a pattern for our own.

Now there is one word which is usually, and correctly, employed to describe the burden of John's message—*Repentance*. "Repent ye: for the kingdom of heaven is at hand," is Matthew's summary of it. "Did preach the baptism of repentance for the remission of sins," is Mark's account. And Luke's, in our chapter, is in almost the same words. Repentance, then, what is it? Every commentator reminds us, and every Sunday scholar knows by heart, that it strictly means *a change of mind*. But why did the Jews want their minds changed? And why do we? Change is not always necessary; not always good. At the recent presidential election the Americans did not change the dominant party in their government, because the majority were satisfied with what they had got. On the other hand, at our general election last year, the people of England did effect a change of government, because the majority were dissatisfied with Lord Beaconsfield, and wanted Mr. Gladstone. If, then, God's messenger calls us to a change of mind, clearly our minds must be in some way wrong. "Now, then," the teacher will say, "I want to be like John the Baptist, and so I call upon you to *change your minds*."

What about? and what for? We can best answer these and other like questions by adopting the old division of repentance into four parts, and taking them up in succession; namely, Conviction, Contrition, Confession, and Conversion.

1. *Conviction.* If we are to change our mind, we must first be convinced that we are wrong. Did John show the people they were wrong? The one great thing that he spoke about was their sins. They thought they were quite ready for the "kingdom of heaven." They were Abraham's children, God's chosen people; their enemies were oppressing them; uncircumcised idolaters ruled over them: surely God was at last going to send the long-promised Deliverer to restore David's throne. Ah, no, said John; something else first—put away your sins; God wants his people to be holy—you are not; beware!—the ax is at the root of the tree—and as to your being children of Abraham, if you were all "hewn down," God could raise up others in your place, even from "these stones!"

Is my teaching, let the teacher ask himself, (and his class too, if he dare,) like *that?* I tell my scholars about a shining river and harps of gold; but do I tell them of sin—*their sin*—that great and glaring fact, to know which is the beginning of all true religion? Depend upon it, that half the false or defective theology of the day springs from a failure to appreciate the sinfulness of sin. In this matter let John the Baptist be our pattern.

2. *Contrition.* Why this? If, on a journey, we chance to find ourselves on the wrong road, conviction that we are going wrong is necessary before we can get right; but what is the good of crying about it? Ah, but sin is not merely a going wrong or a thinking wrong. It is rebellion against the great King, ingratitude toward the great Father. Look at Job "abhoring himself," (Job 42. 6;) David "not able to look up," (Psa. 38. 4; 40. 12; 51. 1–4;)

Ezra, "ashamed and blushing to lift up his face," (Ezra 9. 6;) the publican, "smiting on his breast," (Luke 18. 13.) This is true repentance. Was it so with the people that heard John? Did they not go down by hundreds into the water, Jews and children of Abraham as they were, to submit to a rite signifying the need of their sin being washed away? Did not that show that John's preaching brought them, not only to conviction, but to contrition?

And we cannot only imitate John: we can do more than he could. We can point to the cross, and to Him that hung there. We can say, *That is* what your sin did—are you not ashamed of it indeed? It is the love of God that melts the sinner's heart. See especially that remarkable verse in Ezekiel, (16. 63,) where contrition is described as *following* on God's forgiveness.

3. *Confession.* There is a difference between *sin* and *sins*. On the one hand, it is not enough for a Sunday-scholar to know that he has told lies, or shown bad tempers. He must be led to see the *sin in him* that develops into these *sins*. On the other hand, a general vague acknowledgment that we are all sinners will not do: we must come also to the practical details of evil-doing and evil-speaking and evil-thinking. Now the Jews were baptized by John in the Jordan, "*confessing their sins.*" There was a reality about this. And we see how practical John was, from the account Luke gives in our passage of his advice to particular classes, such as soldiers and publicans.

Are we imitating the Baptist in this? How can we? To point out actual sins we must know our scholars; and hence the importance of visiting them at their homes.

4. *Conversion.* Yes. Repentance is not even conviction and contrition and confession all rolled into one. It is a change of mind, leading to a change of life. "Bring forth *fruits*," says John, "worthy of repentance." The ax will cut down certain trees: which? Not merely those that bring forth bad fruit, but those that *bring not forth good fruit.*

Let us lay great stress on this. Conversion does not consist in ecstatic feelings. It is not singing hymns at prayer-meetings. Isaiah describes it when he says, (chap. 1. 16,) "Cease to do evil; learn to do well."

I have not had space to notice many things that John said. Let the scholars find them all out, and see how they constantly aim at these four things, Conviction, Contrition, Confession, Conversion. Then, one thing more. All the preaching and teaching in the world cannot produce repentance—cannot change the mind or the heart. What can? Christ can: he is exalted to the right hand of God for this express purpose, "*to give repentance.*" Acts 5. 31. How does he do it? In the way that John the Baptist described when he said of the One mightier than himself that should come after him, "He shall baptize you with the Holy Ghost, and with fire."

Berean Methods.

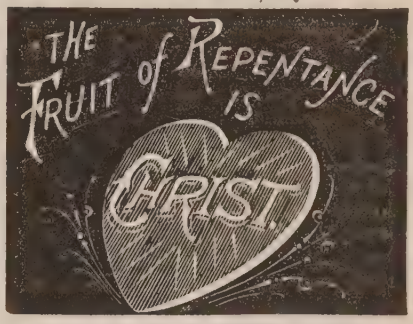
Hints for the Teachers' Meeting and the Class.

Draw a map showing the early home, and the place of preaching of John the Baptist....Explain the purpose of his ministry....In what respect he was like Elijah. ....His character as a preacher....The kingdom of God as here presented: 1.) Individual; 2.) Requiring repentance; 3.) Inviting all; 4.) Demanding righteousness; 5.) Having Christ as King....Repentance: 1.) Its necessity; 2.) Its elements; 3.) Its results; 4.) Its rewards....After-history of John....Illustration of false repentance: sailor who prays in the storm, but forgets God in clear weather....The oleaster, a tree growing in Orient, just like the olive, except bearing no fruit: so may false repentance be distinguished from true.... John's preaching like the "headlight" of a locomotive, a bright flame, warning of danger.

References. FOSTER'S PROSE: 4963. 4964, 4972, 4981, 11405, 11409, 11411. POETICAL: 2041. 2653. FREEMAN: The tunic, 821; The shoe-latchet, 791; Sandals, 832; The fan, 634.

Blackboard.

BY J. B. PHIPPS, ESQ.



REPENTANCE.
WHO NEED IT—*Search your heart.*
HOW TO REPENT—*Search your Bible.*
THE FRUIT—*Search your life.*
REPENT NOW.
"Harden not your hearts." Heb. 3. 8.
BEWARE OF DELAY.
"Being past feeling." Eph. 4. 19.
TURN TO CHRIST.
"I will take the stony heart out of their flesh." Ezek. 11. 19.

Primary and Intermediate.

BY E. J. K.

SUGGESTION TO TEACHERS. Let us have faith in the truth. The Holy Spirit makes it very plain when honestly presented to very little people.

LESSON THOUGHTS. We must be truly heart-sorry for sin. True repentance always is shown in outward conduct.

INTRODUCTORY. A few weeks ago we had a lesson about two very good old people who prayed to God to give them a son. Recall, by questions, the names of Zacharias and Elisabeth, the angel's visit to the temple, the name of the boy, and what the angel said he should do when he became a man.

LESSON STORY. John was a strange sort of man. Most of the time he lived alone in the desert. His dress was a coarse cloak fastened at his waist with a leathern belt, and his food was locusts and wild honey. No doubt God was with him in his lonely home, and there taught him many things he wanted him afterward to say to the people. When John began to preach great multitudes came to hear him. He preached out doors, and you can think how many people gathered about him. He told them serious things that ought to have made them very thoughtful. But, dear children, God sent John to say these things to us as well as to the people of Judea. He tells us we need to repent and be very sorry for our sins; that we must not think, because we have good parents or teachers or because we go to church and Sunday-school, that we are all right. God looks into our very heart, and if we are naughty in our thoughts he knows it, and he knows whether we are truly sorry and wish to be good. [Simple illustrations of sincere repentance may suggest themselves to the teacher from actual child-life.] John tells us that if we are not like good trees, bearing good fruit, that is, if good deeds coming out of a good heart are not seen in our lives, we shall be cast off from God as useless beings, just as a tree in your garden which bears only sour, knotty fruit, which no one can eat, might as well be cut down and burned in the fire. The people thought John a wonderful man, but he told them that One mightier than he was coming who could do much more for them than he. He meant Jesus. John could only tell them of their sins, and try to make them see a better life; Jesus could forgive sin, and give them pure hearts full of the Holy Spirit of God. Will my little ones ask the heavenly Father to make them truly sorry for sin—that which is so hateful to God—and will they come *now* to Jesus who can take all our sin away?

A.D. 27.] LESSON VIII. THE PREACHING OF JESUS; or, Anointed to Preach the Gospel. [Feb. 20.

GENERAL STATEMENT.

Great events have taken place in the eighteen months since the voice of the prophet sounded from the shore of Jordan. Already the Baptist's work is finished, and the door of Herod's prison by the Dead Sea has closed upon him. The carpenter of Nazareth now stands before the people as their promised Redeemer. The declaration of the forerunner and the voice from heaven proclaim him to be the Son of God, and his mighty works and wonderful words attest his divinity. From the baptismal stream he has gone down to the wilderness, and proved his purity and his power by a victory over the tempter. Matt. 4. 1–9. Again, at Jordan, he is pointed out by John as the Lamb of God, and a few disciples gather around him. John 1. At a wedding-feast in Cana of Galilee he first shows his miraculous power, and soon after, by driving the traders from the court of the temple at Jerusalem, he asserts a divine authority. John 2. The fame of the new Teacher resounds through the land, but as already the Pharisees of Jerusalem look coldly upon him, he turns his footsteps toward his own Galilee. Resting awhile by the patriarch's well, he wins the soul of the Samaritan woman, (John 4,) and then passes on his way, preaching in the synagogues and teaching by the wayside and the lake-shore. Once again he stands among the familiar scenes of his boyhood at Nazareth, not now the carpenter, but the prophet of renown. The village synagogue is crowded with his former neighbors and work-fellows, and every eye is turned toward the young man of whom such strange things are told. He reads the prophetic scroll, proclaiming the acceptable year of the Lord, and calmly appropriates the prediction to himself, while, first wonder at his gracious words, and then scornful unbelief at such lofty claims, fill the hearts of his listeners.

Luke 4. 14-21.

[*Memory verses* 16–19.]

14 And Je'sus returned in the power of the Spirit into Gal'i-lee: and there went out a fame of him through all the region round about.

Acts 10. 38: God anointed Jesus of Nazareth with the Holy Ghost and with power. Acts 10. 36, 37: The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ....was published throughout all Judea, and began from Galilee, after the baptism which John preached.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Naz'a-reth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

Psa. 22. 22: I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Matt. 13. 54: And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? Acts 15. 21: Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.

17 And there was delivered unto him the book of the prophet E-sa'ias. And when he had opened the book, he found the place where it was written,

Explanatory and Practical.

Verse 14. Jesus returned. From Jerusalem, by Jacob's well, to Galilee. **Power of the Spirit.** The manifestation of a divine indwelling, which had been slowly growing through the years, reached its fullness at the hour of his baptism, and thenceforward a mighty power rested upon him through all his ministry. **Into Galilee.** The northern province of Palestine, at that time under the rule of Herod Antipas. **Fame of him.** Such power as he possessed must attract notice, especially at a time when the land was feverish in its expectation of a deliverer from the Roman yoke. His miracles, though few as yet, and his recent expulsion of the traders from the temple, would swell the fame. (1) *He who has power from God soon becomes prominent among men.*

15. Taught in their synagogues. The synagogue arose after the return from Babylonish captivity, B. C. 536. They were places in which the Jews gathered for worship, the reading of the law, and its exposition. **Glorified of all.** "Honored by all." All recognized his inspiration and authority, and multitudes flocked to hear his words. It was a brief period of universal popularity, soon to pass away and turn into hatred, as the principles of the new kingdom were revealed to unwilling ears.

16. Came to Nazareth. From Cana, where he had wrought a miracle of healing upon a nobleman's child at Capernaum, fifteen miles away. (On Nazareth see Notes on Lesson VI. ver. 51.) There is a difference of opinion among commentators whether this is the same visit with that referred to in Matt. 13. 54–58. Alford and Olshausen regard them as referring to one visit, at a later period in the history. Whedon, Schaff, and most writers think there were two visits. **Where he had been brought up.** He had lived there full twenty-eight years, and been absent only a few months. It required great courage and a full consciousness of his authority, to announce his mission among his old neighbors. (2) *Let us learn not to be ashamed of Christ's cause in our own home and among those nearest to us.* **As his custom was.** It was his custom, not only to attend the synagogue, but also to speak in it. (3) *It is a good habit to attend the services of God's house, not only as a listener, but a partaker also.* **Into the synagogue.** There were present many who had known him from childhood, and perhaps his mother sat behind the lattice in the women's gallery above. **Sabbath day.** Saturday, the seventh day, was the Jewish Sabbath. **Stood up for to read.** Stood up as indicating a desire to read and expound the Scriptures, which was the privilege of any Jew in good standing. He may have taken the passage for the day, or he may have requested the particular roll, and chosen the chapter.

17. The book. Each of the larger books formed a separate roll. It was of parchment, and generally on two rollers, so that the place was found by rolling on at one end and unrolling the other. The books were kept in a chest in the synagogue. **Prophet Esaias.** Isaiah. The copy may have been in the ancient Hebrew, though that had ceased to be a spoken language

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 1. 78 : The dayspring from on high hath visited us. John 3. 34 : He whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure *unto him*. Col. 2. 9 : For in him dwelleth all the fullness of the Godhead bodily. Isa. 42. 3 : A bruised reed shall he not break, and the smoking flax shall he not quench. Psa. 147. 3 : He healeth the broken in heart, and bindeth up their wounds. 2 Tim. 2. 26 : *That* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

19 To preach the acceptable year of the Lord.

2 Cor. 6. 2 : Behold, now *is* the accepted time ; behold, now *is* the day of salvation. Isa. 49. 8 : Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Acts 13. 15 : After the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Psa. 45. 2 : Grace is poured into thy lips. John 7. 46 : Never man spake like this man. Isa. 50. 4 : The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary.

among the people of Galilee in that age, and would require to be interpreted ; it may have been an Aramaic version, or the Greek Septuagint, with which the passage agrees mainly, but not fully. **Opened the book.** By unrolling until he reached the place. **Found the place.** The quotation is from Isa. 61. 1, 2, with a clause from Isa. 58. 6. This in after times was the selection appointed for reading on the Day of Atonement, but we do not know that the same calendar of lessons was in use during Christ's life on earth. It would add a deep significance if we were certain that while Jesus was reading this passage at Nazareth "the scape-goat" was being led forth by the high-priest at Jerusalem.

18, 19. The Spirit of the Lord. The passage primarily referred to the prophet himself ; but like most of the prophecies had an application to Christ. **Anointed me.** Turned into English, this would be "christened me," as the word "Christ" means "anointed." Anointing was employed as a service of consecration to any important office, as royalty or priesthood. **To preach the Gospel.** Literally, "to proclaim glad tidings." (4) *The best news on earth is that of the Gospel.* **To the poor.** To the oppressed and poverty-smitten Christ ever brought comfort. His Gospel is especially adapted to their needs, since it is 1.) Plain ; 2.) Sympathetic ; 3.) Free ; 4.) Elevating ; 5.) Encouraging. (5) *The ones who most need are those whom Christ first seeks.* **To heal the broken-hearted.** (6) *Every heart has its own sorrow, and every sorrow finds comfort in Christ.* **Deliverance to the captives.** As in the year of jubilee the prison-doors were opened and the enslaved were set free, so the Gospel comes to give liberty to hearts in bondage to Satan, and minds under the power of darkness. (7) *The only chains which can oppress the mind are broken by Christ Jesus.* **Sight to the blind.** As was bestowed literally upon many through Christ's ministry ; but in a deeper sense imparting power of insight into truth, and large views of privilege under the Gospel. (8) *No man can truly see until his spiritual eyes are opened by divine power.* **Liberty them that are bruised.** "Oppressed, pressed down ;" those who are in sorrow under the pressure of calamity. To such Christ comes as a deliverer, by showing them that trouble is only the means whereby souls are trained for heaven. **The acceptable year.** The time when God stands ready to accept men, when sinners may find pardon, and salvation is offered.

20. Closed the book. By rolling it up. **The minister.** The *chazan*, or superintendent of the synagogue ; whose duties were somewhat like those of a sexton, since he had charge of the furniture and chest of manuscripts. **Sat down.** It was customary to stand while reading the law, and to sit while explaining it. **The eyes....fastened.** The fact that his townspeople were surprised at his fame is an indication that his childhood and youth had given no special tokens of greatness. (9) *From even the rude Nazarenes we may learn a lesson of attention when the word is preached.*

21. He began to say. Implying that the words given are only the beginning of the sermon then preached, in which the prophecy was chosen to apply to himself. **This day.** At this period. **Scripture fulfilled.** He did not offer proofs or arguments, but simply spoke with the conscious authority of one who came from God, declaring that *in him* was the prophecy fulfilled, however strange it might seem. (10) *Though God's words wait long, every word is sure of accomplishment.* (11) *God rarely brings his words to pass in the way that men expect.* The teachings of Christ at first won admiration from their insight and fitness to men's needs : but his high claims aroused the scorn of the Nazarenes, and they would have slain him if he had not escaped their hands.

HOME READINGS.

M. The preaching of Jesus. Luke 4. 14–21.
Tu. The Gospel rejected. Luke 4. 22–32.
W. The Gospel to the poor. Luke 6. 17–31.
Th. The Gospel to the enslaved. John 8. 23–36.
F. The Gospel to the lost. Luke 15. 1–10.
S. The Gospel to the blind. John 9. 1–17.
S. The Gospel to the burdened. Matt. 11. 25–30.

GOLDEN TEXT.

He hath anointed me to preach the Gospel to the poor. Luke 4. 18.

LESSON HYMN. 7. 6.

Hymnal, No. 181.

Hail, to the Lord's Anointed,
Great David's greater Son !
Hail, in the time appointed,
His reign on earth begun !

He comes with succor speedy
To those who suffer wrong ;
To help the poor and needy,
And bid the weak be strong :

To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in his sight.

TIME.—A. D. 27, a year and a half later than the date of Lesson VII.

CONNECTING LINKS.—1. The baptism of Christ. Matt. 3. 13–17. 2. The temptation of Christ. Luke 4. 1–13. 3. The first followers of Jesus. John 1. 37–51. 4. The first miracle. John 2. 1–11. 5. The first passover, and the expulsion of the traders from the temple. John 2. 13–22. 6. Jesus and Nicodemus. John 3. 1–21. 7. Jesus and the woman of Samaria. John 4. 1–43. 8. The healing of the nobleman's son. John 4. 46–54.

PLACE.—Nazareth in Galilee.

PARALLEL PASSAGES.—With v. 14, 15 ; Matt. 4. 17 ; Mark 1. 14, 15 ; John 4. 43–45 ; with v. 15–21. Some consider Matt. 13. 54–58 and Mark 6. 1–5 as parallel, but Dr. Strong refers them to a later period.

DOCTRINAL SUGGESTION—The authority of Scripture.

QUESTIONS FOR SENIOR STUDENTS.

1. The Preacher, v. 14, 15.
At what time in the life of Christ did these events occur ?
How long was it after the events of the last lesson ?
How long had Jesus been absent from Nazareth ?
What great events had taken place during his absence?
What was the difference between Jesus at the period of his departure and that of his return ?
What was the power which he possessed ?
In what did it differ from the power possessed by other inspired persons ?

2. The Place, v. 16.
What led him to return to Nazareth ?
Did he know what would be the result of his preaching there ?
What was his custom ?
What was the character of the services in the synagogue ?

Did he need the services for his own good?
What example do we find in his conduct?

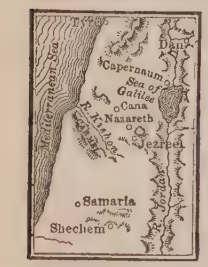
3. The Text, v. 17–19.
What led Jesus to select this particular text?
Where was it found? Isa. 61. 1, 2.
How did this prediction relate to the work of Christ?
What special fulfillment did it find in him?
In what sense is it still being fulfilled by the Gospel?

4. The Sermon, v. 20, 21.
Why did Christ stand while reading, and sit down when speaking?
Why did the people present listen to him with close attention?
Were any of those present related to him? Mark 6. 3.
What declaration did he make concerning himself?
Why was this a bold statement?
What does it show concerning his character and claims?

Practical Teachings.

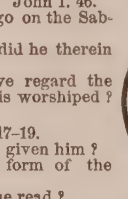
What are the teachings of this lesson—1. Concerning the Sabbath? 2. Concerning the Gospel? 3. Concerning the Saviour?

QUESTIONS FOR INTERMEDIATE SCHOLARS.



1. The Preacher, v. 14, 15.
How long was this after the events of the last lesson?
Name some of the events that took place during that time. [See Connecting Links.]
From what place did Jesus return?
What power did he possess?
How was this power shown?
What report went abroad?
Where did he teach?
How was he received?

2. The Place, v. 16.
To what place did he come?
What was the opinion of others about this place? John 1. 46.
Where did he go on the Sabbath?
What example did he therein give us
How should we regard the place where God is worshiped? Psa. 122. 1.



3. The Text, v. 17–19.
What book was given him?
What was the form of the volume?
What text did he read?
Where is it found? See Isa. 61. 1, 2.
What did he do after reading the passage?
Why did he sit down?
What good example do we find in the conduct of the people who were present?

4. The Sermon, v. 20, 21.
What were the opening words of his discourse?
What did they mean? [text?
What six objects of Christ's coming are named in this
Does Jesus do any of these things now?
What privileges are here proclaimed?
What proofs of his being the Saviour are named in Matt. 11. 5?
How did the people feel as they heard him? v. 22.
Did they accept him as their Saviour? v. 28, 29.

Teachings of the Lesson.

Where in this lesson do we learn—1. How to keep the Sabbath? 2. How to read the Scriptures? 3. What Christ has come to do?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Preacher, v. 14, 15.
Who was the preacher? **Jesus Christ.**
How long had he been preaching at the time of the lesson? **Several months.** [tine.
Where was he? **In Galilee, in the north of Pales-**
What power was upon him? **The power of the Spirit.**
How was it shown? **Both in his words and works.**
What works did he do? **Miracles of healing.**
What was spread abroad? **The news of his coming.**

2. The Place, v. 16.
To what place did he come? **To Nazareth, where he had been brought up.**
What had he been before he left Nazareth? **A carpenter.**
What was he, now that he came back? **A great prophet.**
How long had he been absent? **Not quite a year.**
To what place did he go on the Sabbath? **To the place where the people met for worship.**
What was this place called? **The synagogue.**
What did he do at the meeting? **He stood up to read from the Old Testament.**

3. The Text, v. 17–19.
From what book did Jesus read? **From the prophecy of Isaiah.**
What verses did he read? [Read v. 18, 19.]
About whom were these verses spoken by the prophet? **About Christ.**
To what did the prophet say he was anointed? [GOLDEN TEXT.]
What was he to do with the broken-hearted? **To heal them.**
What was he to do for the captives? **To set them free.**
What else was he to preach? **The acceptable year of the Lord.**
What is the acceptable year? **The time when God is willing to save.**

4. The Sermon, v. 20, 21.
What did Jesus do with the book when he had read the text? **He gave it back.**
What did the people do? **They looked earnestly, listening for his words.**
What did he say to them? **"This day is this Scripture fulfilled."**
What did he mean by this? **That he had come as God's messenger and Saviour.**

Words with Little People.

1. Always attend the services of the Church. 2. Listen carefully to the preaching. 3. Read and love the word of God. 4. See how all the Bible is full of Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. To what region did Jesus return after his baptism and temptation? **To Galilee.**
2. What power was upon him? **The power of the Spirit.**
3. What place did he visit? **Nazareth, where he had grown up.**
4. Where did he preach to the people? **In the synagogue.**
5. What did he proclaim? **The fulfillment of prophecy in himself.**
6. What are we taught to do in the eighth lesson? **To hear Christ with faith.**

ANALYTICAL AND BIBLICAL OUTLINE.

The Ministry of Christ.

I. A MINISTRY OF POWER.
Returned in the power of the Spirit. v. 14.
"Anointed Jesus....with the Holy Ghost." Acts 10. 38.

II. A POPULAR MINISTRY.
Taught... being glorified of all. v. 15.
"Never man spake like this man." John 7. 46.

III. A MINISTRY TO THE NEEDY.
To the poor....broken-hearted....captives. v. 18.
"All ye that labor....heavy laden." Matt. 11. 28.

IV. A MINISTRY OF CONSOLATION.
To heal....deliverance....sight....liberty. v. 18.
"Blind receive sight....lame walk." Matt. 11. 5.

V. A SCRIPTURAL MINISTRY.
This day is this Scripture fulfilled, v. 21.
"To him give all the prophets witness." Acts 10. 43.

ADDITIONAL PRACTICAL LESSONS.

How to Preach the Gospel.

1. The Gospel should be preached under a divine sanction and influence, and aided by divine power. v. 14.
2. The Gospel should be preached every-where throughout all the land. v. 15.
3. The Gospel should be preached from God's word as its authority and its theme. v. 17.
4. The Gospel should be preached with the utmost directness to those who need it most. v. 18.
5. The Gospel should be preached as a comforting, encouraging, and helpful message. v. 18.
6. The Gospel should be preached as displaying at once man's need and God's willingness. v. 18, 19.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

A SERIES of very striking historical pictures might be drawn of great preachers and of sermons on great occasions. Some, indeed, have been the subjects of famous actual paintings. Paul preaching at Athens, in Raphael's immortal cartoon, is a conspicuous instance. But I am thinking rather of word-pictures. Take first a Roman Christian preaching to a little midnight gathering in the Catacombs; then Chrysostom denouncing the vices of his age from the pulpit of St. Sophia; then Patrick or Columba, proclaiming the Gospel on the wild coasts of Northern Ireland and Western Scotland; then Luther at Wittenberg, or Latimer at Paul's Cross, or John Knox before Mary Queen of Scots; then Wesley among the Kingswood colliers; then Samuel Marsden, on Christmas day, 1814, giving out the text of the first sermon preached in savage New Zealand, "Behold, I bring you good tidings of great joy;" or William Duncan, on June 13, 1858, going from tent to tent to read over to little bands of fierce Tsimshean Indians his first halting attempt to frame the Gospel message in their language. A group of historical illustrations such as these would interest most Sunday scholars.

But what for? An illustration must illustrate something: what do these illustrate, in connection with the subject now before us?

I would put it thus: All these very different ages and different climes preached one message. What was it? Was it John the Baptist's message, which we saw in the last lesson? Was it repentance? Certainly it included that; but was that all? Suppose the Baptist's preaching had been the last revelation from God; suppose the great King had sent no proclamation to his rebel subjects since: what would then have been the preaching of Paul, and Chrysostom, and Columba, and Luther, and Wesley, and Duncan? Nay, what would be *our teaching?* In my last Note I suggested a comparison between our teaching and the Baptist's; but suppose we had nothing to say but what he can teach us? It would be a heart-breaking task to have to go to the weary and heavy-laden, or the careless and frivolous, or to the proud and skeptical, with the mere command to repent. Why *should* they? and how *could* they?

No, we must come, as to-day's lesson bids us, from the preaching of John to the preaching of Jesus. Here we shall find the true model of all teaching and preaching since. And not the model only; but the moving cause and inspiring source of all our sermons and all our lessons. We come with him to the synagogue of Nazareth; we see him unroll the old prophecy of Isaiah and turn to the appointed "lesson" for the day; we hear him read out the glorious words quoted in our passage—good news for the poor, healing for the broken-hearted, deliverance for the captives, sight for the blind, liberty for the bruised, a time of acceptance for all—adding, "This day is the Scripture fulfilled in your ears." And we feel, Ah, now we have a message indeed to carry forth! a proclamation, not of the King's displeasure, but of the King's everlasting love. Without the "Gospel" which Jesus preached at Nazareth—that is to say, without *him* whose perfect life and atoning death and triumphant resurrection and prevailing intercession *are* the "Gospel"—not one of those great historical preachings I have referred to could have taken place. Nor, let the teacher add, could I come here to teach this class Sunday by Sunday!

There is in the present day a tendency to compare the teaching of Christ with that of the sages of other nations and the founders of other religious systems. The critics do not attack it; on the contrary, they praise it in the most condescending manner, and allow its precepts to be excellent; indeed, quite as good as those of the Talmud, or the Koran, or the Hindu Vedas, or the maxims of Buddha or Confucius. They carefully ignore, even if they do not emphatically deny, the great doctrines of redemption; but the Sermon on the Mount—that is a grand thing! Now we cannot think too highly of the Sermon on the Mount, but we may think of it too exclusively; and our subject to-day affords a capital opportunity to show our scholars that Christ's teaching was not always of that ethical kind. I believe, indeed, that the Sermon on the Mount contains much more evangelical doctrine than the critics see in it; but whether or no, we cannot get a truer idea of what the preaching of Jesus really was than from the passage now before us.

We notice at once that the word "preach" actually occurs in the text itself three times. "To preach the Gospel to the poor." "To preach deliverance to the captives." "To preach the acceptable year of the Lord." True, there are two different words in the Greek. "Preach the Gospel," is one word, "evangelize," or (as it is rendered in Luke 2. 10) "bring good tidings." In the other two cases the word means to "proclaim." See the passage from which Jesus quoted, Isa. 61. 1, 2, where the distinction will be noticed at once, even in our version. But the difference is merely a verbal one. The Gospel is God's royal proclamation; and in proclaiming deliverance and the acceptable year we are bringing good tidings. Look, then, at these three aspects of the preaching of Jesus.

1. "*To preach the Gospel to the poor.*" This was the special sign of his Messiahship. When John the Baptist sent to inquire of Jesus whether he really was the coming One after all, (an incident which will meet us in the lesson for March 6,) the reply to the messengers was, "Go and tell John what ye have heard and seen: the blind receive their sight," etc., etc., "to the poor the Gospel is preached." *That* was conclusive, for it fulfilled Isaiah's great prophecy—the very prophecy that was the text of Jesus at Nazareth. "The Spirit of the Lord is upon me, because he hath *anointed* me," "*Christed* me," one might say, *echrisé* in the Greek. He is made the Messiah, the Christ, the Anointed One, for this very purpose, that he may preach the Gospel to the poor! Who are the poor? Not necessarily the

poor in a worldly sense. Teachers who visit the homes of their humbler scholars know that the poorest are the most self-righteous—*they* want no Gospel! why, their very poverty in this life will insure them heaven in the next! Nor is it exactly the "poor in spirit" that are meant. The Gospel is for the *needy*, that is, all who need it, whether they know their need or not. In this sense the whole world is "poor" in God's sight, and so the Gospel is for "every creature."

2. "*To preach deliverance to the captives.*" Here another title of Jesus is implied. He is the Deliverer, the Redeemer. He not only brings the good news of forgiveness of sin through his own blood, but proclaims also that sin shall not have dominion over us. A boy wanders into a part of his father's garden which he has been forbidden to enter, and there gets his foot into a trap and is held fast. His cries bring his father to the spot. He begs forgiveness for his fault, and in affectionate pity it is granted at once. But is that all he wants? Suppose his father goes away and leaves him there; why, he will hardly believe in the reality of the forgiveness. No, he wants to be set free. And so do we, and many of our Sunday scholars know it. There are thoughtful boys and girls who are ashamed to ask God to forgive their sins, because they know they will go and do them again. Tell such that Jesus proclaims deliverance to the captives, to those whose besetting faults seem to hold them fast. Therefore we say with confidence:

Pardon our offenses,
Loose our captive chains,
Break down every idol
That our soul detains.

3. "*To preach the acceptable year of the Lord.*" That is, the Gospel Jubilee, the time of release, restitution, restoration. Christ is not only Saviour and Deliverer, but also Restorer. He not only washes away the guilt of sin, not only delivers from the power of sin, but one day will sweep away even the presence of sin, and restore to fallen man the heritage he has lost. A blessed hope indeed! But on this I must not now enlarge.

I have said nothing in this Note of the remarkable scene in the synagogue at Nazareth when Jesus, the "carpenter," thus preached. I did two years ago when we had this same chapter as our subject. But we may well close by asking, How did those Nazarenes receive that preaching of Jesus? and how do *we* receive it?

Berean Methods.

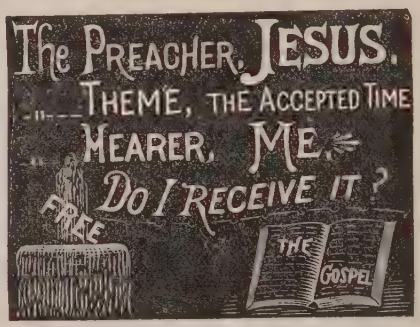
Hints for the Teachers' Meeting and the Class.

Sketch rapidly the events of the year and a half between the last lesson and the present....Draw a map to illustrate the early journeys of Jesus, as named in the Connecting Links....A word-picture of the scene at Nazareth. [If the file of the SUNDAY-SCHOOL JOURNAL has been kept, a fine description may be found in the number for July, 1878, English Teacher's Notes, p. 164.] The characteristics of Christ's preaching....How the Gospel should be preached....See a good illustration in Lesson Commentary, page 76....Illustration of "the acceptable year." When Alexander encamped before a city, he lit a lamp, and proclaimed that while it shone the people could find mercy, but none after it was put out... Liberty to the captives illustrated by Lincoln's proclamation of emancipation.

References. FOSTER'S PROSE. 680, 4603, 1118, 1119, 1122. POETICAL: 2564, 2565. FREEMAN: The synagogue, 636; Public Scripture-reading, 755.

Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard design is intended for heart application to each member of the school.

1. Jesus is the same preacher now as then.
2. "Now is the accepted time."
3. It is with ME to accept or refuse.

HIS OWN HAVE I	RECEIVED BELIEVED	HIM NOT.

Primary and Intermediate.

BY M. V. M.

INTRODUCTORY. Recall Jesus in the temple among the doctors, making word-picture of the scene, and drawing from children all that they remember of that lesson. Now, tell them that Jesus is no longer a boy, and review the lesson of last Sunday. Who was John? For whom did he come to prepare the way? What did he preach? [Explain righteousness, or right doing.] With what did he baptize? Who will baptize with the Holy Ghost?

LESSON THOUGHT. "He hath sent me." (Print on board.)

1. Outline a little map on the board while talking. Here is Jerusalem. When was Jesus there? Yes, when twelve years old. This is the River Jordan. Who baptized in this river? John, and he told the people that Jesus was coming. Here is a little town called Nazareth. Jesus lived here when a child and a young man. Now he has begun to do his work. [Read what John said of him. Luke 3. 16, 17.] One Sunday he came to Nazareth. He did not live there then, but went about the country preaching and healing the sick. How would he spend the day, do you think? Would he visit his old friends and neighbors, or do you think he would want to sleep and rest? Let us see what God says about the way in which we are to spend Sunday. [Read from Bible, Exod. 20. 8, 9, 10, 11, and Isa. 58. 13, 14.] Where, then, do you think Jesus would go? Yes, to the church.

2. Show a picture of a Jewish synagogue. A great many people were there, all eager to see and to hear Jesus. They had heard that he did wonderful works, and that he preached about One who could save from sin. And yet he was the same Jesus that they used to know. By and by a book was given him to read. It was the book of Isaiah. Here it is in our Bible, and we may find in it the very words that Jesus read

that day! The Holy Spirit had spoken them hundreds of years before Jesus was born, and no one knew to whom they belonged. Listen. [Read verses 18, 19, of the lesson.] The words belonged to Jesus, and now they had found their owner! He read them so that all could hear, and then he closed the book and sat down. All the people listened to hear what he would say, and he told them that it was he of whom these words were spoken. He came to make broken hearts whole, to let prisoners loose, and to do all these good things.

3. Who sent Jesus to do this great work? See the Lesson Thought. God sent him to do it for each man and woman and child in the world. [Make two hearts on the board, one whole with word "Jesus" inside; the other in two parts, with the words "Sorrow" and "Sin" in it. The heart that has Jesus in it, has *let* Jesus do the work for it he wants to do, and which God sent him to do. He came to open blind eyes. Eyes that love to look at sin are blind. Jesus opens them. Tell story of the blind man who washed and came seeing. He came to open prison doors. To whom? To them who see that sin is the prison, and who want to get out. A child may be in this kind of a prison. You are if you love sin, but Jesus wants to let you out.

A. D. 27.] LESSON IX. CHRIST HEALING THE SICK; or, The Power of the Lord. [Feb. 27.

GENERAL STATEMENT.

For nearly a year Jesus had stood prominently before the people, teaching the principles of the new kingdom, and he was now at the most popular period of his ministry. The Pharisaic party and the priestly order, though looking upon him with suspicion, had not yet openly declared themselves his enemies; and the unthinking masses thronged after him in a blind expectation that he would speedily draw the sword, shake off the Roman yoke, and establish upon Mount Zion a throne which should compel the homage of the world; an expectation which Jesus well knew was folly, and which, when disappointed, would soon turn the hearts of the people to a bitter hate. But at present vast multitudes were eagerly listening to his words, while crowds of the sick and the suffering sought his healing power. Just at this period two significant miracles were wrought. By touching with healing hand a man whose whole form was polluted with leprosy, Christ silently proclaimed his independence of the entire mass of ceremonial regulations which had grown up around the ancient law. And when, in presence of a company of jealous Pharisees, he said to the paralytic, "Thy sins be forgiven thee," he calmly asserted himself to be invested with an authority above priests or even prophets, as the Son of God.

Luke 5. 12-26.

[*Memory Verses*, 22–26.]

12 **And it came to pass, when he was in a certain city, behold a man full of leprosy: who, seeing Je'sus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.**

13 **And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.**

14 **And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Mo'ses commanded, for a testimony unto them.**

Lev. 14. 2, 4, 10: This shall be the law of the leper in the day of his cleansing....to take for him that is to be cleansed two birds alive *and* clean, and cedar-wood, and scarlet, and hyssop....and on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil.

15 **But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.**

Matt. 4. 25: People from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

16 **And he withdrew himself into the wilderness, and prayed.**

Matt. 14. 23: When he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

17 **And it came to pass on a certain day, as he was teaching, that there were Phar'i-sees and doctors of the law sitting by, which were come out of every town of Gal'i-lee, and Ju-de'a, and Je-ru'sa-lem; and the power of the Lord was *present* to heal them.**

Explanatory and Practical.

Verse 12. A certain city. The name is not given, but it was evidently in Galilee, and most writers have considered it to have been Capernaum, which was situated on the north-western shore of the Sea of Galilee. **A man full of leprosy.** The disease now known as leprosy is one of the most terrible in the East. It is an hereditary taint of blood, developing in the gradual change and rotting away of the flesh, generally beginning with the fingers and toes, and advancing until all the members are consumed, yet without special pain. The lepers live apart in Oriental cities, and are not permitted to touch other people, from a view (supposed to be mistaken) that the disease is contagious. Yet not all are agreed that this is the leprosy of the Bible. It is probable that there were in ancient times various kinds of skin diseases, more or less severe, included under this term; that although none of them were curable, yet some of the milder forms ran their course, and then left the system free, and that the regulations prescribed in Lev. 14 were meant for such cases. The expression "full of leprosy" might indicate that this was one of the most aggravated type. (1) *Leprosy stands as a type of sin in being* 1.) *Hereditary.* 2.) *Defiling.* 3.) *Incurable.* 4.) *Loathsome.* **Fell on his face.** Other sufferers might pluck his garment or press forward into his presence, but the poor polluted leper must fall upon his face afar off. **If thou wilt, thou canst.** Here he showed deep insight as well as mighty faith, in recognizing the divine power of Christ and appealing to his mercy. (2) *Whatever our Lord wills to do, he can do for the sinner.* **Make me clean.** (3) *Those who would be cleansed from the leprosy of sin must* 1.) *Seek the only Physician.* 2.) *Come humbly.* 3.) *Come earnestly.* 4.) *Come believing.*

13. Put forth his hand. He could have wrought the miracle without the outward touch, as he did to other lepers, (Luke 17,) but the means made the miracle more manifest, and in the present instance, there was a purpose to be accomplished. "Of all men a leper needed to be touched with the hand of love." **Touched him.** To touch an "unclean" person was to make oneself also unclean and unfit to associate with others or to worship God until certain rites of cleansing were fulfilled, according to the Jewish usage. Therefore, by this simple act Christ proclaimed not only his superiority to all ceremonial regulations, but also their unimportance, and their destined abrogation. (4) *Mere forms must give way to the greater interests of salvation.* **Be thou clean.** A word which carried with it its own authority to every atom of the leper's body, in which blood and bone and nerve leaped to obey the Master's voice. **Departed from him.** The waxy paleness of the skin changes to the glow of health, the decaying flesh regains its health, and the man stands up strong and clean. (5) *Such the transformation when God brings salvation to a soul.*

14. Charged him to tell no man. Because he did not wish to be turned aside from the purely spiritual work of his ministry to give his whole time to the healing of diseases. Miracles were the token of his divine authority, and not the purpose of his coming. (6) *Souls are of greater importance than bodies, and salvation than healing.* **Show thyself to the priest** That the case might be fully tested, and the reality of the cure made certain. See Lev. 14. **Offer for thy cleansing.** The ceremonies of the purification of one healed from the leprosy occupied eight days, and included several sacrifices. **For a testimony unto them.** The healing of one so full of leprosy would be a manifest proof that Jesus was possessed of divine power.

15, 16. So much the more. Instead of obeying the command to silence, the cleansed leper began to publish the matter every-where. Mark 1. 45. His disobedience was wrong, yet somewhat excusable, in view of the wonderful work wrought, but the results followed which Christ had desired to

Matt. 28. 18: All power is given unto me in heaven and in earth.

18 **And, behold, men brought in a bed a man which was taken with a palsy: and they sought** *means* **to bring him in, and to lay** *him* **before him.**

19 **And when they could not find by what** *way* **they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with** *his* **couch into the midst before Je'sus.**

Luke 19. 2, 3, 4: Zaccheus.... sought to see Jesus....and could not for the press....and he ran before, and climbed up into a sycamore tree to see him.

20 **And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.**

Eph. 2. 8: By grace are ye saved through faith.

21 **And the scribes and the Phar'i-sees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?**

Isa. 43. 25: I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

22 **But when Je'sus perceived their thoughts, he answering said unto them, What reason ye in your hearts?**

Heb. 4. 13: All things *are* naked and opened unto the eyes of him with whom we have to do.

23 **Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?**

24 **But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.**

Acts 5. 31: Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

25 **And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.**

26 **And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.**

Acts 19. 17: And fear fell on them all, and the name of the Lord Jesus was magnified.

avoid. (7) *Those for whom Christ has wrought wonders find it hard to keep silence concerning him.* (8) *No man is now forbidden, but rather encouraged to tell what Christ has done for his soul.* **Multitudes came together.** (9) *The testimony of personal experience ever attracts the interest of people.* **To hear and to be healed.** Christ's aim was not to draw crowds, but to influence character; and in such excited multitudes, where many were led by curiosity, and many by desire for physical healing, there was not the suitable spiritual condition for his teaching. Besides, there was danger lest his mission might be misunderstood, and his followers embroiled with the Roman government; therefore **he withdrew himself.** (10) *Every life needs seasons of retirement, meditation, and prayer.* **Prayed.** All communion with God is true prayer, and Christ realized the need of this, as well as do his followers.

17. On a certain day. The precise time is not specified, but it was probably soon after the healing of the leper. The place is supposed to have been Capernaum. **Pharisees.** A class of Jewish separatists who prided themselves on their minute fulfillment of the law and all the additional rules devised by the rabbins. **Doctors of the law.** Teachers; these were to be found in all parts of the land, though they were most numerous in Jerusalem. Their work was to expound all the minute distinctions and duties of the law, which wove itself into every detail of life. **Sitting by.** Christ was teaching at this time, not in the synagogue, but a private house. **Which were come.** Evidently they were present, not to receive instruction, but to watch and criticise, as already there were signs of hostility between Christ and their party, though no, as yet, open rupture. (11) *Not all who listen to the Gospel are its friends.* **The power of the Lord.** Though power ever dwelt in Christ, yet it was not at all times equally manifested. This was an occasion when, in spite of unsympathetic witnesses, the divine influence was specially exercised. **To heal them.** Not to heal the Pharisees especially, but all such as needed healing.

18, 19. Brought in a bed. Not on a bedstead, but laid on a matting, or wrapped in a heavy quilt. **Because of the multitude.** Both the room, the court, and the front of the house being surrounded by a crowd eager to draw near to Jesus. **Went upon the housetop.** It was probably a dwelling only one story high. **Through the tiling.** The roof was not difficult to remove, being probably of clay spread upon rushes, or bushes, which were laid upon sticks reaching from beam to beam. (12) *How much more trouble people will take for the sake of their bodies than their souls!*

20, 21. He saw their faith. The faith of those who bore the paralytic was shown by their energy and determination to bring him to Jesus. The man himself afterward showed trust equal to that of his bearers in his ready obedience to Christ's command. **He said unto him.** Though neither the sick man nor his company had spoken to Christ, yet he speaks to them. In Matt. 9. 2 the words, "Son, be of good cheer," are added. **Thy sins be forgiven thee.** This was spoken, not so much for the benefit of the man, as for the instruction of the witnesses; though a troubled conscience may have stood in the way of the man's restoration. **Blasphemies.** Words like these would seem presumptuous, even from a prophet, and could come with fitness from **God alone.** (13) *There is no other alternative between regarding Jesus as a blasphemer or as the Son of God.*

22, 23. Perceived their thoughts. They had not uttered their thoughts, but Christ read them, as he read the inward faith of the palsied man's bearers. (14) *He who saw their inmost thoughts can also see ours.* **Whether is easier.** "Which is easier." **To say.** That is, to say with authority to accomplish it. One sentence could be spoken as easily as the other, but only one who had the right to forgive sin could possess the power to heal diseases.

24, 25, 26. But that ye may know. "By doing that which was capable of being put to the proof, Christ vindicates his right and power to do that which in its very nature is incapable of being proved." **The Son of man.** A name by which Christ showed his complete oneness with our nature, yet at the same time suggested his heavenly origin. **Power on earth.** While on earth, as a divine Being, he holds in his hand the same power which is his right in heaven. **Take up thy couch.** A light mattress. **Took up that.** "The couch had borne the man, now the man bore the couch."—*Bengel.* **Amazed.** Astonished at the miracle and the high claim which it proved. **Glorified God.** For sending so mighty a worker among men. **Fear.** Reverence and awe. **Strange things.** Miracles wrought and sins remitted.

HOME READINGS.

M. The sick healed. Luke 5. 12–26.
Tu. The nobleman's son healed. John 4. 43–54.
W. The centurion's servant healed. Luke 7. 1–10.
Th. The widow's son restored. Luke 7. 11–17.
F. The evil spirits cast out. Luke 8. 26–39.
S. The impotent man healed. John 5. 1–18.
S. The ten lepers healed. Luke 17. 11–19.

GOLDEN TEXT.

The power of the Lord was present to heal them. Luke 5. 17.

LESSON HYMN. C. M.

Hymnal, No. 1099.

Thine arm, O Lord, in days of old
Was strong to heal and save:
It triumphed o'er disease and death,
O'er darkness and the grave.

To thee they went, the blind, the dumb,
The palsied and the lame,
The leper with his tainted life,
The sick with fevered frame.

Be thou our great Deliverer still,
Thou Lord of life and death;
Restore and quicken, soothe and bless
With thine almighty breath.

TIME.—A. D. 27, toward the close of the first year of Christ's public ministry.

CONNECTING LINKS.—1. Christ's removal to Capernaum. Matt. 4. 13–16. 2. The miraculous draught of fishes. Luke 5. 1–11. 3. Four disciples called. Matt. 4. 18–22.

PLACE.—Capernaum, on the shore of the Sea of Galilee.

PARALLEL PASSAGES.—The cleansing of the leper. Matt. 8. 2-4; Mark 1. 40-45. The healing of the paralytic. Matt. 9. 2-8; Mark 2. 1-12.

DOCTRINAL SUGGESTION—The forgiveness of sins.

QUESTIONS FOR SENIOR STUDENTS.

1. Power to Cleanse, v. 12-15.
At what time in Christ's ministry did the events of this lesson take place?
Who came to meet Jesus?
What were the characteristics of his disease?
How may it illustrate the state of a sinner?
What was the manner of his approach to Christ?
What requisite for salvation did he show?
What did Jesus show by touching him?
What followed the touch of Jesus?
What was his command and its reason?
Why was it not obeyed? What result followed?
Why did Jesus withdraw?
What was his need of prayer?

2. Power to Cure, v. 16-19.
Who were present with Christ?
What views and spirit did they represent?
With what purpose had they come?
What power was present? GOLDEN TEXT
Why was not this power equally manifested at all times?
Who was brought, for what purpose, in what way?
How does their conduct illustrate the spirit of a sincere seeker?
What faith did it show?

3. Power to Pardon, v. 20-26.
How did the faith of the hearers aid the man whom they carried?
What did Christ say, and why?
What was its effect on those present?
How did Jesus know their thoughts?
How did he answer them?
Of what were his words a proof?
What verified his claim?

Practical Teachings.

Wherein does this lesson show—1. How we should regard Christ? 2. How we should approach Christ? 3. What we may expect from Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Power to Cleanse, v. 12-15.
Who came to Jesus?
What was leprosy?
Wherein does the leper resemble a sinner?
Wherein does this leper show sinners how to come to the Saviour?
How did he show faith in Christ?
How was his faith rewarded?
What did Jesus forbid him to do?
Why did he forbid it?
What did he command, and why?
Did the leper obey Christ? Mark 1. 45.
What result followed?

2. Power to Cure, v. 16-19.
Where did Jesus go, and why?
What example did he give us?
How should we pray? Matt. 6. 6.
Who were present while he was teaching?
What power was present? GOLDEN TEXT.
What power does Christ now have?
Who was brought to Jesus?
What difficulties did they find?
How did they overcome the difficulties?
Should we allow any hinderances to keep us from Christ?

3. Power to pardon, v. 20-26.
How did these men show their faith?
What did Christ say to the man?
What was the thought of those who were present?
How did Jesus know their thoughts?
What did Jesus show them?
How did he show it?
What was his command to the sick man?
What followed his words?
What did this miracle prove?
How did the people feel who saw it?

Teachings of the Lesson.

Where in this lesson do we learn—1. To come to Christ with our wants? 2. To come to Christ with earnest purpose? 3. To come to Christ with strong faith?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Power to Cleanse, v. 12-15.
Who came to meet Jesus? **A man full of leprosy.**
What is leprosy? **A disease which cannot be cured.**
What is its effect on the body? **It turns the skin white, like a dead person's.**
How did this leper come to Jesus? **He fell on his face before him.**
What did he say? **"Lord, if thou wilt, thou canst make me clean."**
What did his words show? **Faith in Christ's power.**
What did Jesus say to him? **"I will; be thou clean."**
What followed Jesus' words? **His leprosy left him at once.**
What did this show? **Christ's power to cleanse.**
What did Jesus command him? **Not to tell the people of his cure.**
What did the man do? **He spread abroad the news.**
What then came to pass? **Great crowds came to Jesus to be healed.**

2. Power to Heal, v. 16-19.
Where was Jesus teaching at another time? **In a house.**
Who were with him? **Some Pharisees and teachers of the law.**
Who were the Pharisees? **People who did not believe in Jesus, and thought themselves very good.**
Why were they there? **To find some fault with him.**
What power did Jesus show at that time? GOLDEN TEXT.
Who was brought to Jesus? **A man sick with palsy.**
What is the palsy? **A disease which makes people helpless.**
How was this man brought? **Lying on a bed.**
How did they bring him to Jesus through the crowds? **They opened the roof and let him down.**
What did this show? **Their earnestness in coming to Jesus.**

3. Power to Pardon, v. 20-26.
What is it to pardon? **To forgive sin.**
How did Jesus show that he had power to pardon? **By his words to the sick man.**
What did he say? **"Thy sins are forgiven."**
What did the people sitting by think when they heard his words? **They were greatly offended.**
What did they say to themselves? **"Who can forgive sins, but God alone?"**
What did Jesus show them? **That he had power both to heal and to pardon.**
How did he show it? **By his command to the sick man.**
What did he command him to do? **To rise, take up his bed, and go home.**
What did the sick man do? **He arose well, and walked.**
What did the people say? **"We have seen strange things to-day."**
What does this show? **That Christ can forgive all our sins.**

Words with Little People.

1. Let nothing keep you from coming to Jesus.
2. Believe fully in his power and love.
3. Tell him all your needs and troubles.
4. Ask him to forgive your sins.

THE LESSON CATECHISM.

[For the entire school.]

1. Who came to Christ seeking to be healed? **A leper.**
2. What did Jesus say to him? **"Be thou clean."**
3. What did Jesus command him? **To tell no man.**
4. What nevertheless took place? **His fame went every-where abroad.**
5. How was a man sick of the palsy brought to Christ? **He was let down through the roof.**
6. What did Jesus say to him? **"Thy sins be forgiven thee."**
7. What followed his forgiveness? **He took up his bed and walked.**
8. What is taught us in the ninth lesson? **Christ's forgiveness of sins.**

ANALYTICAL AND BIBLICAL OUTLINE.

Types of a Sinner's Salvation.

I. THE SINNER.
1. **Polluted.** "*Full of leprosy.*" v. 12.
"Whole head is sick....heart faint." Isa. 1. 5.
2. **Helpless.** "*Brought in a bed.*" v. 18.
"We....without strength, Christ died.",Rom. 5. 6.

II. THE SEEKING.
1. **Purpose.** "*Went up....house-top.*" v. 19.
"Seek, and ye shall find." Matt. 7. 7.
2. **Prayer.** "*Besought him.*" v. 12.
"Ask, and ye shall receive." John 16. 24.
3. **Faith.** "*He saw their faith.*" v. 20.
"Believe on the Lord Jesus Christ." Acts 16. 31.

III. THE SAVIOUR.
1. **His Touch.** "*Put forth his hand.*" v. 13.
"Virtue out of him....healed." Luke 6. 19.
2. **His Word.** "*Thy sins are forgiven.*"
"Who forgiveth all thine iniquities." Psa. 103. 3.

IV. THE SALVATION.
1. **Immediate.** "*Immediately....rose.*" v. 25.
"With God nothing is impossible." Matt. 17. 20.
2. **Complete.** "*Took up ...whereon....lay.*" v. 25.
"Able....to save....to the uttermost." Heb. 8. 25.

ADDITIONAL PRACTICAL LESSONS.

How to Come to Christ.

1. We should come *just as we are*, with all our sins, not waiting nor hoping to make ourselves better. v. 12.
2. We should come *very humbly*, recognizing our own unworthiness, and casting ourselves at his feet. v. 13.
3. We should come *beseechingly*, asking Christ to remove our guilt, and save our souls. v. 12.
4. We should come *believingly*, trusting in him to effect the work well pleasing to his will. v. 12.
5. We should come *perseveringly*, not yielding to obstacles in the path of our coming. v. 18, 19.
6. We should come *obediently*, attempting to do whatever his will commands, however impossible it may seem. v. 25.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

"POWER present to heal them," the Golden Text tells us. These are surely most striking and significant words. The presence of a power greater in some way than our own, and available for our wants, is always a comfort. Your wife or your child is ill, and you are watching by the bedside at night: is it not some relief to your anxieties to know that the medical man lives in the next street, and can be called at any moment if wanted? Very different is your position from that of a missionary like De Krapf, whose child was born while he and his wife were fugitives in an African forest forty years ago—only living an hour or two—and who afterward buried the mother, too, on the shores of the Dark Continent. Or it may be protection that you stand in need of. You are traveling in the mountains of Southern Italy or Greece; you know brigands are about; is it not a relief to look at your well-armed escort, and feel their power is present to defend you?

But there are two very great differences between cases like these and that to which the Golden Text refers. First, there is on the one side willingness, nay, eagerness, to resort to the power that is present; and on the other an almost total absence of any such feeling. You need no persuasion to induce you to send for the doctor if your child gets worse, or to keep close to your escort when passing the brigands' haunts; but how few in Galilee would avail themselves of the exhaustless treasury there was in Christ of power to heal and to save! And yet, secondly, we see in the one case a power that may be insufficient for the purpose, and in the other a power that is invincible if only it is used. Your doctor may fail to save your child's life; your Italian escort may be overcome by the brigand band. But when "the power of the Lord was present to heal" the crowd in Capernaum, not one of them could have resorted to it in vain. So that the contrast is complete.

But the question for us is, In what sense are these wonderful words now applicable? They are applicable in the fullest sense to a sin-stricken world, and to every corner of it. We indeed need to realize this more. A world lying in wickedness—and power present to heal it! A city full of sin and misery—and power present to heal it! A Sunday-school class without one truly godly member in it, and its teacher sick at heart with seeming failure—and power present to heal them all! An individual soul, pining under a sense of sin and infirmity—and power to heal it once and for ever! And yet, marvelous to say, the healing is not accomplished. How and why is this?

The study of to-day's subject, Christ healing the sick, ought to lead us to the solution of this most sad and solemn problem. It should be carefully noted that Jesus did not heal every body. Why not? Certainly not because his power was deficient. Certainly not because he had no pity. Clearly there must have been conditions of some sort, without which, ordinarily at least, he did not work. When once, in the street of Capernaum, he suddenly stopped and said, Who touched me? and when Peter expressed surprise at such a question in the midst of a thronging and surging multitude, why was it that timid hand of the afflicted woman alone drew "virtue" from him? When once, at Nazareth, we are told that "he *could* do no mighty works," why could he not? In the latter case, a comparison of Mark 6. 5, 6, with Matt. 13. 58, shows plainly that in a sense—mysterious though it be—his power was made powerless by the unbelief of those he would and could have healed. And as to the poor woman, his own word to her was not, "Thy *touch* hath made thee whole," but "Thy *faith* hath made thee whole."

Now look at the particular miracles before us in this lesson, and see how it was they came to be performed—how the "*power*" that was "present" came to be put in motion.

1. Why was the leper healed? Considering that there were many lepers in Galilee who did not get healed, I think we may reply, Because he asked. But mark what that asking implied. Not a mere hope that Jesus would do for him what he had done for others. Jesus had already cured many sick folks, but we have no evidence that he had cleansed a leper; and the incident looks as if it were recorded as being the first case of the kind. If so, the miracles this leper may have heard of would almost tend to deter him from asking. He might reflect, Yes, he has rebuked fevers and palsies, he has given eyes to the blind and feet to the lame, he has even cast out devils—but my leprosy!—can he heal that?

Ah, no, that's a different thing. And this would not be an unreasonable thought. Leprosy was not only the most dreaded and loathsome of all diseases, not only a hereditary disease, not only one that grew worse and worse to the end, not only beyond the power of the cleverest doctor to cure, but besides all this, it was peculiarly the curse of God, (as in the cases of Miriam, Gehazi, Uzziah,) and the Divine Law cut the leper off from all the privileges and ordinances of religion. What hope, then, was there that Jesus would heal such an one?

And yet this leper came and asked. Instead of standing afar off, (like the ten, Luke 17. 12,) uttering his dreadful warning cry, "Unclean! Unclean!" he comes and kneels down before Jesus, in full assurance that, if he *will*, he *can* make him clean. He had faith that there was *power present to heal him.* He was not quite certain about the *will*, but his asking at all shows he had hope even of that. But belief in the power was that which Jesus so often demanded. "Believe ye that I am able to do this?" Matt. 9. 28. "If thou canst believe, all things are possible to him that believeth." Mark 9. 23. And so he did what must have horrified the bystanders—he put forth his hand and *touched* him whose touch was legal defilement, with the blessed words, "I will! be thou clean."

2. Why was the paralytic healed? This is a more complex case. For here the poor sufferer got two blessings, and seemingly got them for different reasons.

(*a*) Why did he get the forgiveness of his sins? We do not find in other cases that a miracle on the body was accompanied by a special revelation of grace to the soul. No doubt it was really so in many cases; but there is something unusually emphatic here. Christ's first word, on seeing the strange apparition coming down from the roof and laid at his feet, is, "Be of good cheer, child! thy sins are forgiven thee." (The literal rendering of Matthew's account, which at this point is the fullest.) Why "Be of good cheer?" and why, "Child?" Evidently the Lord saw the sorrow in the man's heart, and pitied him, and therefore began with a word of compassion. But what was his sorrow about? Surely about his sins. Surely he felt himself cut off from God, and all his bodily infirmities were as nothing to him in comparison with his sense of sin; and so Jesus puts together the word of cheer, the word of favor, ("child,") and the word of pardon.

(*b*) Why did he get the cure of his palsy? Now we are told by all three evangelists that Jesus marked *the faith of the bearers.* "Seeing *their* faith." It is true that this is connected with his word of forgiveness. But we cannot suppose *their* faith was a faith in his power to forgive, and their object in getting their patient through the roof to obtain pardon for his sins. As I read the narrative, Jesus, seeing their faith, was prepared to work the miracle they desired; but before doing so, he bestowed the higher spiritual blessing which the man himself so especially longed for.

I would, therefore, suggest three thoughts for ourselves and our classes. The power of the Lord is present to heal. How can it be brought down to those who need it?

1. If we need blessing ourselves, spiritual or temporal, pardon, or grace, or deliverance, or guidance, or provision, we must believe in the present power of Jesus, "Lord, if thou wilt, thou canst." And we know, too, he is willing as well as able!

2. Also we must have a sense of our need—a consciousness not only that Jesus can give the blessing, but that we sorely want it. Otherwise there may be belief, but no earnestness. It is the poor and needy in their own estimation who will hear the word, "Be of good cheer, child!"

3. By our own faith and earnestness we may bring others to the feet of Jesus and claim his blessing for them too. It is a grand encouragement to teachers and ministers and missionaries and those who pray for others—"Jesus, seeing *their* faith, said, 'Son, thy sins are forgiven thee.'"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give a short account of the events of the "connecting links" with the last lesson....Explain about *leprosy, palsy, "showing to the priest," Pharisees, doctors of the law, Galilee, Judea, "letting down through the tiling," couch,* etc....Give account of the two miracles of this lesson... The various kinds of power shown by Christ in this lesson....How leprosy represents sin....What kinds of faith in this lesson... How the salvation of a soul is here represented....What is here taught concerning the way of coming to Christ....Illustrate by the earnest efforts a sick person will take to gain health. ....The transformation from sin to salvation illustrated by filthy rags in a paper-factory turned to a snowy whiteness....Faith illustrated by the soldier who claimed and received a captain's rank because the emperor called him "Captain!"

References. FOSTER'S PROSE: 3973, 671, 1740, 10199, 7685, 10564. POETICAL: 2102, 2311. FREEMAN: The bed, 649; The roof broken up, 736.

Primary and Intermediate.

BY M. V. M.

REVIEW. It is a very easy matter to draw a little map on the board, to remain from Sunday to Sunday, locating places upon it as we come to them in the history, and it will add greatly to the interest of the children. Where was Jesus at the time of our last lesson? On what day? Where did he go? What did he do? What was his work? Now add Capernaum to the places on the map, and explain that Jesus had come to this place, and that he had come to help somebody who was in trouble.

LESSON THOUGHT. "The Power of the Lord."

1. Talk a little about "power"—the power of steam in moving engines, of water in running mills, of the wind in driving vessels. Man has power to do many things. Draw from children some of the things that a man can do. Speak of the different kinds of power—of thought, of love, of faith, etc. Now turn to the Lesson Thought. We are going to hear of the power of the Lord to-day.

The Lord Jesus had a heart so gentle, that no one, no matter how vile he was, felt afraid to come to him. One day Jesus was in the city of Capernaum, and one poor man, who had an awful disease that no doctor could ever cure, heard of him. He was called a *leper*, and no one

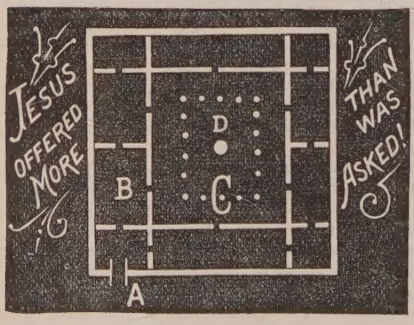
dares to touch a leper, lest he may become one himself. If you were sick, and saw Jesus coming toward you, would you ask him to cure you? Jesus is nearer to us than he was to the leper, and yet we do not ask him, maybe, to cure our sickness—of ill-temper, of selfishness, of disobedience. For you are sick when you sin, though your body may be well and strong. The spirit, which God made to live forever, is sick when you do naughty things, and this is a sickness that will kill your spirit, unless you let Jesus cure it. As soon as the leper came near enough to Jesus he asked him to make him clean. He said, "You can do it if you will." That was *faith*. He believed that Jesus had power. And right away Jesus put out his hand and touched him, saying, "I will." If a man had done this, even a great doctor, it would have done no good, but Jesus was God, and the "power of the Lord" cured him at once.

3. Here is another story showing the power of the Lord. [Show a picture of an Eastern house, if possible, that children may get some idea of how a sick man could be let down through the roof.] In telling a lesson story, it is a great help in holding the attention, to appeal to the children often for an opinion or some kind of expression. Let this story teach the lesson of thought for others. Those who knew and loved the man sick of palsy wanted him to be cured. So they took the trouble to carry him to Jesus. And he was pleased. "He saw their faith." He saw their love, and he did just what they wanted him to do. He will see *our* faith and love, if we are trying to do something to make others better and happier. Jesus does not like to see a child caring more about his own things, his own comforts, his own pleasures, than about others.

CLOSING EXERCISE. Tell how entirely Jesus cured the sick man—so that he could carry away the light bed on which he had lain. That shows what power he had. Let us close our eyes and think what we want to be cured of, and then in our echo-prayer we will ask Jesus to cure us.

Blackboard.

BY J. B. PHIPPS, ESQ.



On the blackboard is the ground plan of an Oriental house, a full description of which can be found on page 198 of *Bible Manners and Customs*, by Rev. J. M. Freeman, D.D., or in *Smith's Bible Dictionary*, article on "Houses." For the purpose of illustrating to-day's lesson the following explanation will be found sufficient:

A—Entrance to house. *B*—Entrance to court.
C—Court. *D*—Fountain in center of court.

The small round marks in the court show the position of pillars for a gallery extending around it.

BLACKBOARD SENTENCE.

BRING SOME ONE TO JESUS.

LESSONS FOR MARCH, 1881.

MARCH 6. Witness of Jesus to John; or, A Shining Light. Luke 7. 19–28.

MARCH 13. The Sinner's Friend; or, Sins Forgiven. Luke 7. 36–50.

MARCH 20. First Quarterly Review.

MARCH 27. Missionary Lesson. Luke 9. 1–6.

Outline Studies on the Lessons.

BY REV. JOHN WILLIAMSON, D.D.

LESSON VI.—Luke 2. 40–52

Between Lessons. Luke 2. 36-39.

Simeon's Associate in this Prophecy:

1. Her History.
2. Her Marriage.
3. Her Age.
4. Her Piety.
5. Her Prophecy.

Jesus—from Infancy to Boyhood:

1. His Visitors.
2. His Danger.
3. His Presents.
4. His Escape.
5. His Release.
6. His Foreteller. (Hos. 11. 1.)
7. His Fulfillment. (Gen. 49. 10.)
8. His Seclusion.

Lesson Story in Outline. (Luke 2. 40-52.)

The Sole Revealed Incident in the Boyhood of Jesus:

1. The Growth.
2. The Custom.
3. The Purpose. (Ex. 34. 23.)
4. The Visit.
5. The Independence.
6. The Surprise.
7. The Search.
8. The Pupil.
9. The Astonishment.
10. The Reproof.
11. The Reminder.
12. The Mystery.
13. The Retirement.
14. The Progress.

Lesson Truth in Outline.

Jesus here an Example for Boys. (John 13. 15.)

1. A boy is blessed by the deep piety of his mother.
2. Jesus as a boy loved the ordinances of God's house.
3. Even a hearty boy may experience the favor of the Almighty.
4. Parents should be faithful with their boys to observe all religious duties.
5. Boys and their parents are beautifully associated together in public worship.
6. Boys carefully taught at home love to go to Church.
7. Boyhood may be obscure and manhood illustrious.
8. Boys should remain until the close of even a long religious service.
9. A boy may be so trustworthy as not to need parental watching.
10. Boys should be diligent students of religion.
11. The religious teachers of boys should be of the highest character.
12. A boy's intellectual precocity may be healthy.
13. A boy may forecast his mission long before his parents suspect it.
14. A boy conscious of the grandest powers ought still to live in filial submission.

LESSON VII.—Luke 3. 7–18.

Between Lessons. Luke 3. 1-6.

The Ministry of the Forerunner.

1. Its Opening.
2. Its Rulers.
3. Its Priests.
4. Its Cause.
5. Its Locality.
6. Its Message.
7. Its Prediction.
8. Its Purpose.
9. Its Effect.
10. Its Prophecy.

Lesson Story in Outline. Luke 3. 7-18.

The Forerunner's Opening Sermon.

1. Its Audience.
2. Its Denunciation.
3. Its Theology.
4. Its Demand.
5. Its Advice.
6. Its Pointedness.
7. Its Conviction.
8. Its Answers.
9. Its Effect.
10. Its Self-Depreciation.
11. Its Announcement.
12. Its Length.

Lesson Truth in Outline.
The Forerunner here Instructs Teachers and Preachers.

1. A faithful religious instructor will be popular.
2. Godly denunciation is not always inappropriate.
3. All efficient religious teaching assumes "the wrath to come."
4. The genuineness of religious repentance is proved by the purity of moral conduct.
5. The faithfulness of ancestors cannot excuse the remissness of their descendants.
6. God is able to create special agents to do his will.
7. Purity of moral conduct is impossible without a pure heart.
8. Penitential inquiry is antique and Scriptural.
9. Let him that is spiritually blest "impart" of his wealth to others.
10. Benevolence should always characterize the divinely forgiven soul.
11. No class of men so unfortunate as to be destitute of religious conviction.
12. Righteousness in business life is demanded by the new nature.
13. Religion is exactly adapted to all classes of men and employments.
14. All men are looking and longing for the great spiritual Deliverer.
15. That of the Lord Jesus Christ is the all meritorious worthiness.
16. Jesus Christ proposes to reform human nature by regenerating human hearts.
17. The infinite tenderness of Christ to redeem penitent men, and his infinite severity toward impenitent ones, are here shown.

LESSON VIII.—Luke 4. 14-21.

Between Lessons. Luke 3. 19-4. 13.
The Forerunner's

1. Honor. Matt. 3. 13-17.
2. Satisfaction. John 1. 29.
3. Abdication. John 1. 27.
4. Influence. John 4. 1; Acts 18. 25.
5. Arrest. Matt. 4. 12.
6. Message. John 11. 2, 3.
7. Accuser. Matt. 14. 8.
8. Murder. Matt. 14. 10.
9. Burial. Matt. 14. 12.

Luke's Peculiar Genealogy of our Lord.

Its:	Its:
1. Independence.	5. Insulation.
2. Unintelligibility.	6. Corruptibility.
3. Explanation.	7. Authenticity.
4. Source.	8. Purpose.

Questions on our Lord's Temptation. Luke 4. 1-13.

1. Did Jesus feel like yielding to Satan's solicitation?
2. If not, in what sense was he tempted?
3. Was he not tempted to a premature and utterly unworthy use of his Almighty power?
4. And, under this adroit provocation, did he not restrain his conscious might with difficulty?
5. Shall not we, like Jesus, drive away Satan in temptation, by smiting him with the quoted Word?
6. Will not Satan fly from, and the sweet angels to, us when we recite the Word?

Lesson Story in Outline. Luke 4. 11-21.
Our Lord as a Bible Reader.

1. His Return.
2. His Inducement.
3. His Fame.
4. His Acceptability.
5. His City.
6. His Volume.
7. His Mission.
8. His Time.
9. His Pre-eminence.
10. His Audacity.

Lesson Truth in Outline.

1. A successful religious teacher must go to his work in the power of the Spirit.
2. A religious teacher may become worthily famous for his spirituality.
3. Religious teaching should be done through regularly appointed ecclesiastical channels.
4. Personal popularity in our Lord's work not necessarily sinful.
5. A really genuine teacher of religion is most influential where he is best known.
6. A piety is valueless that fails to stand the test of thorough acquaintance.
7. Jesus, returning to the home of his boyhood, did not fail to go to church.
8. It is the custom of the man of moral or Christlike nature to go to church.
9. The word of God should always be used in his house.
10. Many "preachers" dispense, not the Word in their preaching, but with the Word there.
11. The prophet foreknew the full mission of our Lord.
12. Our Lord came to save the lost.
13. "*Now*" is our Lord's "year" to save men.
14. Our Lord fulfilled "all Scripture."

LESSON IX.—Luke 5. 12-26.

Between Lessons. Our Lord's explanation of his Bible-Reading, and its effects. (Luke 4. 22-32.)

1. His Witnesses, verse 22.
2. His Anticipation, verse 23.
3. His Generalization, verse 24.
4. His Precedents, verses 25-27.
5. His Rejection, verses 28, 29.
6. His Miracle, verse 30.
7. His Return, verse 31.
8. His Power, verse 32.

Our Lord as Exorcist. (Vers. 33-37.)

1. His Subject, v. 33.
2. His Recognition, v. 34.
3. His Authority, v. 35.
4. His Exorcism, v. 35.
5. His Observers, v. 36.
6. His Fame, v. 37.

Our Lord as Physician. (Vers. 38-41.)

1. His Patients, v. 38, 40.
2. His Prescription, v. 39.
3. The "Calls," v. 40.
4. His Success, v. 39.
5. His Versatility, v. 40.
6. The Cures, v. 41.

Our Lord as an Itinerant Preacher. (Verses 42, 44.)

1. His Seclusion, v. 42.
2. His Visitors, v. 42.
3. His Offers, v. 42.
4. His Refusal, v. 43.
5. His Appointments, v. 43.
6. His Circuit, v. 44.

Our Lord through miraculous fishing calls some of his ministers. (Luke 5. 1-11.)

1. The Church, v. 1.
2. The Congregation, v.1.
3. The Pulpit, v. 3.
4. The Precaution, v. 3.
5. The Order, v. 4.
6. The Skeptic, v. 5.
7. The Obedience, v. 5.
8. The Success, v. 6.
9. The Assistants, v. 7.
10. The Disaster, v. 7.
11. The Conviction, v. 8.
12. The Surprise, v. 9.
13. The Call, v. 10.
14. The Settlement. v. 11.
15. The Consecration, v. 11.
16. The Disciples, v. 11.

Lesson Story in Outline. (Verses 12-26.)
Our Lord healing the "incurably" sick.
(*a*) The Leper. (Verses 12-16.)

1. The City.
2. The Applicant.
3. The Disease.
4. The Humility.
5. The Faith.
6. The Touch.
7. The Healing.
8. The Fee.
9. The Popularity.
10. The Retirement.

(*b*) The Paralytic. (Verses 17-26.)

1. The Connection.
2. The Critics.
3. The Abeyance.
4. The Sufferer.
5. The Nurses.
6. The Embarrassment.
7. The Determination.
8. The Reward.
9. The Discussion.
10. The Omniscience.
11. The Puzzle.
12. The Demonstration.
13. The Restoration.
14. The Delight.

Lesson Truth in Outline.

1. No disease is too malignant for our Lord to cure.
2. When a sinner comes to our Lord for healing he should come in humble faith.
3. There is no good reason why grievous physical ailments may not now be cured simply by the will of our Lord.
4. Our Lord would be thanked by us when our health is restored, by increased fidelity of religious devotement.
5. A healed sinner is a most persuasive evangelist.
6. Our Lord is entirely impartial in distributing the blessings of spiritual healing.
7. In seasons of highest popularity our Lord felt the need of personal seclusion for quiet communion with God.
8. Though present to heal, the power of God is unexercised when men meet together simply to criticise.
9. It is good economy for *several* men to join to bring *one* sinner to Christ.
10. He is an unworthy worker for our Lord who can be checked or turned by embarrassments.
11. What would be thought of men now, and what would this success be, if they tried like this to get poor paralytics to our Lord?
12. Our Lord may heal a sinner's soul on account of the faith of his friends.
13. Our Lord being able to heal the "incurably" diseased, must be able to pardon the penitential sinner.
14. All men rejoice when our Lord's healing power is displayed.

Book Notices.

The Early History of Charles James Fox. By George Trevelyan, M.A., Author of "The Life and Letters of Lord Macaulay." New York: Harper & Brothers, Franklin Square. An ably written record of the beginnings of the remarkable career of the "first great statesman of the modern school."

Miscellaneous Works of Lord Macaulay. Edited by his sister, Lady Trevelyan. Five volumes. New York: Harper & Brothers. At one time over-estimated, then unjustly depreciated, Lord Macaulay again comes to the surface, as he deserves, as a master in English literature. His right to a place among the classical authors of the ages cannot be disputed, and here is an admirable collection of his writings.

Outlines of the History of France. From the Earliest Times to the Outbreak of the Revolution. An Abridgment of M. Guizot's Popular History of France, with Chronological Index, Historical and Genealogical Tables, Portraits, etc. By Gustave Masson, B.A., officer D'Academie, assistant master and librarian Harrow School, and member of the Societé de l'Histoire de France. Boston: Estes & Lauriat. This work is worthy of comparison with Green's "Short History of the English People," and all members of the C. L. S. C., whether this book be put on the "required list," would do well to order it for their private libraries.

History of Our Own Times. From the Accession of Queen Victoria to the General Election of 1880. By Justin M'Carty. Vol. 2. New York: Harper & Brothers. The second volume of this brilliant history contains thirty-eight chapters on topics of our own times, historical, political and literary. It contains a full index for the two volumes. Among the chapters of especial interest to Americans are the following: "The Civil War in America," and the "Cruise of the Alabama."

Children of the Bible. By Miss Fannie L. Armstrong. Nashville, Tenn.: Southern Methodist Publishing House. An unusually good, thoughtful, and entertaining book. It is written in a fresh style, and will be read by children and grown people with pleasure and profit.

Shakespeare's Tragedy of King Lear. Edited, with Notes, by William J. Rolfe, A.M., Former Head Master of the High School, Cambridge, Mass., with Engravings. New York: Harper & Brothers. Another of this excellent series of Shakespearian guides, which all lovers of the great literary master of our race should own.

Christian Theology for the People. By Willis Lord, D.D., LL.D. New York: Robert Carter & Brothers. Concise, clear, comprehensive, Calvinistic; an excellent hand-book in spite of the Augustinian tendency. We suspect that it will find a place on the course of the new "Chautauqua School of Theology."

Old Times in the Colonies. By Charles Carleton Coffin. New York: Harper & Brothers. A book to open young eyes and make them flash with delight. The pen of the writer really needs no pictures, but pictures are here—large and small, numerous, artistic. The old colonial days rise into reality again. The boys of 1881 may live over the lives of the boys of 1581 and 1681 and 1781. What a treasure would such a book have proved to us in the other years! What a heritage do the boys of to-day possess!

Thomas Moore, The Poet, His Life and Works. By Andrew James Symington, F.R.S.N.A. New York: Harper & Brothers. This volume has many of Moore's poems, as well as an entertaining record of his life and careful criticism upon his style as a writer.

Whisper Songs for February.

SIXTH LESSON.

A blessed child, our Saviour grew
In wisdom, love, and grace;
So may we follow in his steps,
Until we see his face.

SEVENTH LESSON.

Shine, light of God, into my heart,
And show me all my sin;
Then let me gladly from it part,
That Christ may live within.

EIGHTH LESSON.

Our blessed Lord has come to preach
The Gospel to the poor;
To heal the broken-hearted ones,
The sick ones all to cure.

NINTH LESSON.

The Saviour says "I will" to-day,
To every troubled soul:
A simple faith in his dear love
Can make the wounded whole.

LESSONS FOR 1881.

First Quarter.

Jan. 2. ZACHARIAS AND ELISABETH..Luke 1. 5–17.
9. THE SONG OF MARY.....Luke 1. 46–55.
16. PROPHECY OF ZACHARIAS...Luke 1. 67–79.
23. THE BIRTH OF JESUS.....Luke 2. 8–20.
30. SIMEON AND THE CHILD JESUS.....Luke 2. 25–35.
Feb. 6. **The Boyhood of Jesus**....Luke 2. 40–52.
13. **Preaching of John the Baptist**.....Luke 3. 7–18.
20. **The Preaching of Jesus**...Luke 4. 14–21.
27. **Christ Healing the Sick**..Luke 5. 12–26.
Mar. 6. WITNESS OF JESUS TO JOHN..Luke 7. 19–28.
13. THE SINNER'S FRIEND.....Luke 7. 36–50.
20. FIRST QUARTERLY REVIEW.
27. MISSIONARY LESSON.....Luke 9. 1–6.

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